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THE
REFORM'D CHURCHES
PROVED DESTITUTE
OF A
LAVVFUL MINISTRY.
TO WHICH IS ADDED

Antiquity of the Doctrine call'd Popery.

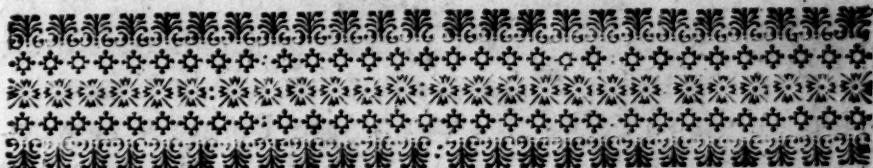
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test Way, &c.* Part. i. Ch. 4. 5.

How shall they preach except they be sent?
Rom. Ch. X. v. 15.



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The INTRODUCTION

*CONTAINING SOME DIRECTIONS
for Persons, who either have their Religion
yet to choose, or are already engaged in a wrong
Choice.*

EVERY Man come to the perfect Use of Reason is bound to be of some Religion to serve God in according to the Condition or Station allotted to him by the divine Providence; and it is a Concern of the highest importance not to be mistaken in the Choice of it: For nothing less than a Man's eternal Welfare depends upon it, and all is lost if he makes a false Step in it. *Indifference* must therefore be laid aside; for he who is indifferent whether he saves his Soul or not will most certainly perish. Neither must he consult *Interest*, or *Ease*, or *Education*. For if he do's, he will be in the utmost Danger of Making a wrong Choice. *Interest* and *Ease* will press hard upon him to embrace that Religion, which favours them most, whether it be the true one or not: and *Education*, if it be allow'd to determine a Man in the Choice of his Religion, will fix him as immoveably in *Judaism*, *Mahometanism*, *Socinianism*, or *Quakerism*, as in the true Church of Christ. No Man therefore ought to consider whether the Church, whereof he is a Member, be the Church of the Country where he is born, whether it be most

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favourable to his *Interest*, *Liberty* and *Ease*; or finally, whether it be the Church, in which he is most like to make his Fortune, but his whole Examination ought to be of this one single Point, viz. whether it be the *true Church of Christ*, in which alone Salvation can be attain'd.

But how is it possible for the greatest Part of Mankind, such as *Merchand's*, *Souldiers*, *Tradeſmen*, *Servants*, or *Day-labourers*, who are usually of narrow Capacities in Relation to Things out of their proper Sphere, destitute of Learning, and imbark'd in the Cares and Solitudes of this Life; how is it possible, I say, for these to be duly qualified for this important Choice? The Reason of the Difficulty is plain, because there is but one *Faith* according to *St Paul*, and but one, holy, *Catholick*, and *Apostolick Church* according to the *Nicene Creed*; whereas there are innumerable other Churches, which all pretend to be the *true Church of Christ*. *Lutherans* say they are this Church, *Calvinists* say the same, *Independents*, *Anabaptists*, *Quakers*, and many more put likewise in their Claim; and the *Church of Rome* condemns all these, and says she is the *only true Church* upon Earth. And is it then possible for ignorant Laicks amidst the daily Hurry of Business and Throng of temporal Concerns to have either Leisure or Capacity to inform themselves exactly of all the disagreeing Systems of so many Churches at Variance with one another, to examine to the Bottom the Grounds of their several Pretensions, the Truth or Falsehood of the particular Doctrines wherein they are divided, and all the Reasons and scriptural Texts, that appear to be for or against them? Nothing can be plainer than that this is morally impossible. And so we must conclude the greatest Part of Mankind is in no Condition to find the *true Church*, or determine them-

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selves in the Choice of their Religion by this Sort of Examination, which entirely surpasses their Capacity.

'Tis however certain, that since Christ has establish'd upon Earth a Church for the Salvation of Men of all States and Conditions, whether *poor* or *rich*, *Servants* or *Masters*, *learned* or *unlearned*, it must be possible for Men of all States to distinguish the *true Church of Christ* from such other Churches as are no Part of it: for otherwise they would not have it in their Power either to mend their Choice, if they have already made a bad one; or to make a right Choice, if by the Misfortune of their Education they should be engaged in a wrong Way; or even to know that they are in the *true Church*, when the divine Providence has effectually bestow'd that Blessing on them.

Hence it follows that there must be some other Way besides the Examination of particular Points of Doctrine for ignorant People either to make a rational Choice of their Religion, or to fix them with an entire Security in the Religion they have received by Education, in Case it be their Happiness to have been brought up in the true one.

But what Way is there proportion'd to their Capacities to discern the *only one true Church* from so many others, which all pretend to be this *one true Church*? I answer, there are a great Number of general Arguments plain and easy to be understood, which mark out the *true Church* as clearly as a Pillar set up at the meeting of several Roads directs Travellers to the way they are to take: and there are likewise some general Principles, by which a *false Church* may be known as clearly as Rocks and Shelves under Water are known by the Marks set up to warn Seamen against them.

Let us then suppose a Person is deliberating, whether he shall embrace the *Roman Catholick Faith*, or continue a Member of the Church wherein he has been educated: I assure him he will stand in no Need of Learning to make a right Choice, but only of some natural good Sense, and a hearty Resolution to save his Soul, if he will but weigh with Attention and without Prejudice the following general Considerations I shall lay before him.

First, there are in the Gospels the fullest and plainest Promises of a *perpetual infallibility* made by Christ to his Church; as will appear from the following Texts. *Upon this Rock I will build my Church, and THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.* Math. 17. v. 18. *I will ask my Father, and he will send you another Comforter to abide with you FOR EVER.* Joh. 14. v. 16. *The Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you ALL THINGS, and bring ALL THINGS to your Remembrance, whatsoever I have said unto you.* Joh. 14. v. 26. *I have yet many Things to say unto you: but you cannot bear them now. However when the Spirit of Truth is come, he will lead you into ALL TRUTH.* Joh. 16. v. 13. *Lo I am with you ALWAYS EVEN UNTO THE END OF THE WORLD.* Math. 28. v. 20. All which is confirm'd by St Paul calling the Church of Christ *the Pillar and Ground of Truth.* 1. Tim. 3. v. 15.

Nothing surely can be stronger for the Proof of an *infallible Church* than these Texts. There must therefore be such a Church upon Earth, if Christ has been true to his Word. Now all the Reform'd Churches in the World unanimously own themselves to be *fali-ble*. It follows therefore that the *Roman Catholick Church* alone is the *infallible Church of Christ*, as she has always maintain'd her Claim to that Title. And surely a Christian, who seriously resolves to save his

Soul, will choose an infallible Church for his Guide rather than a fallible one.

2dly, Protestants generally accuse us of Want of Charity in Denying the Possibility of Salvation to any but those of our own Communion. I presume then their Charity is more extensive than ours: for otherwise it would be ridiculous to declaim against us for the Want of it; and so they can do no less than to allow the Possibility of Salvation to *Roman Catholicks*. That is to say, they are convinced in their Hearts, that *Roman Catholicks* may be saved in their Religion. Because otherwise it would be no Charity to tell them so, any more than it would be a Charity to tell a Man that he can be saved in a damnable State.

Now in a Dispute about the Truth of reveal'd Mysterious, which are above our Understanding, and which by Consequence cannot be decided by the Force of humane Reason, it cannot be doubted but the safest and wisest Course we can take to secure the Salvation of our Souls is to depend upon the greatest Authority upon Earth. And therefore Since the Authority of both *Catholicks* and *Protestants* join'd together is greater than that of *Protestants* alone, it follows plainly, that it is both safest and wisest for any Man to choose the *Roman Catholick Church* preferably to any of the Reform'd Churches, which alone allow Salvation to be attainable in their own Communion; whereas the declared Enemies of the *Roman Catholick Church* allow it to be attainable in the Communion of that Church; *Catholicks* therefore cannot be suspected of Partiality in their own Cause relating to this Point, because they have their very Enemies on their Side: but *Protestants* may be suspected of Partiality, because they are the sole Judges in their own Cause, and have not only the whole Body of *Roman Catholicks* now extant in the

World, but the Authority of all the *Councils, Bishops,* and *Pastors* of the *Catholick Church* for fifteen Ages before the Reformation against them. Mr *Lisly* in his *Case stated* is pleased to call this a childish Argument: but I have not yet seen a solid Answer to it.

3dly. There are numberless Examples of Persons brought up *Protestants* from their *Infancy* who in their last Sicknes have embraced the *Catholick Faith*. A no less Man than King *Charles the 2d* was one of these. But I dare boldly chalenge *Protestants* to produce one single Example of a Person brought up from his *infancy* in the *Roman Catholick Faith*, who ever changed his Religion upon his Death-bed. Whence I conclude that even in the Judgment of many Persons brought up with a Prejudice to us it is safer dying a *Catholick* than a *Protestant*: And then I am sure it is likewise safer to live in the *Catholick Church*: because many who have laid a Design of dying *Catholicks*, have been justly disappointed either by a sudden Death, or the Want of Opportunity to be reconciled in their last Sicknes.

4thly, whereas great Numbers of *Protestants* by becoming *Catholicks* have not only changed their *Religion* but *Manners*, and from *Libertines* they were before have become sober and regular *Christians*, nay even embraced the *Austerities* of a religious State; I never yet heard of any *Catholick*, who upon his turning *Protestant* ever became either more sober, more chaste, more just, more charitable or pious than he was before. On the contrary the Lives of those, who fall from the *Catholick Religion* are generally so disdifying, and sometimes even publickly scandalous that they are a Dishonour rather than a Credit to the Church they come over to. Nay in the very Beginning of the *Reformation* it was notoriously remarkable that *Libertinism* and *Impiety* encreased proportionably

as Luther's and Calvin's new Gospel made it's Progress : which the Reader will find proved with the utmost Evidence from Protestant Testimonies in the following Tract Art. 3.

But is it any Wonder that Persons broke loose from the wholesome Restraints of *Confessing* and *punishing* their Sins should be more easily carried away by all the Inclinations of corrupt Nature, than they who believe themselves bound in Conscience to confess their most secret Sins, to perform the Penance imposed upon them, to restore whatever they possess unjustly, to make Reparation of Honour, if they have wrong'd their Neighbour in his Fame, and to avoid all the immediate Occasions of Relapses? 'Tis morally impossible it should be otherwise: and it follows from it that *Roman Catholicks*, who are under all these and many more Restraints, must needs be in a safer Way to Heaven, than they who have none of these Restraints laid upon them.

I hope however no one will suspect I pretend to accuse *modern Protestants* of directly encouraging *Libertinism* or *Vice* by any positive Principle of their Religion. For I should wrong them if I did. But what I say is, that they have deprived themselves of the most powerful Remedy against Vice by *Reforming away* the *Sacrament of Penance*, which we may properly call the strongest Fence about the Law: and this being pull'd down by the Reformation there is no need of Encouraging the People to break in upon God's Commandements. It suffices that the Restraints of *Shame* and *Fear*, the one of *Confessing*, the other of *punishing* their Sins are removed to their Hands: because corrupt Nature thus set at Liberty will after that act it's own Part, and be too hard for the Commandements left thus unguarded.

5/y. A motive, which sufficed to fix so great and

learned a Man as St Austin in the Religion he had chosen, is surely no weak one, and may suffice to direct any Man whether learned or unlearned in the Choice he has to make. Let us then hear his own Words. *Lastly*, says he, *the very Name of CATHOLICK holds me: of which this Church alone has not without Reason so kept the Possession, that tho all Heretiks desire to be call'd Catholicks, yet if a Stranger asks them where Catholicks meet, no Heretick dares point out his own House or Church.* But what Church is it, in which St Austin was held stedfast by the very Name of Catholick? His Words immediately preceding are a full Answer to this Question. *Thirdly* (says he) *a Succession of Bishops descending from the SEE OF SAINT PETER, to whom Christ after his Resurrection committed his Flock, holds me in the Church.* Contra Epist. Fund. C. 4. 'Tis plain then, it was the Church in Communion with the See of Rome, St Austin had chosen for his Guide: 'Twas in this Church he was held by the very Name of CATHOLICK: because she had always had, and has had ever since so full and undisputed a Possession of this honourable Title, that no Communion Separated from her was ever able either to gain it to itself, or dispossess her of it.

But what means the Word Catholick? It is a Greek Word, and signifies the same as Universal? And this is so essential a Condition of the true Church, that no Society upon Earth can pretend to be a Part of it, unless it be in the Communion of that Church, which has Universality both of Time and Place. Of Time, by being the standing Church of all Ages since the Time of the Apostles; and of Place, by having on it's Side the Agreement of People and Nations according to St Austin's Expression. Both which Parts of the Church's Universality are clearly mark'd out in the Word of God.

Her Universality of Time is mark'd out by Christ promising his Apostles, that *the Gates of Hell shall not prevail against it.* Math. 17. v. 18. And *that he will be with them always even unto the End of the World.* Math. 29. v. 22. And by *Isaiah* in these prophetick Words. *This is my Covenant with them, saith the Lord. My Spirit that is upon thee, and my Words which I have put into thy Mouth shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouths of thy Seed's Seed,* saith the Lord from henceforth and for ever. Isa. 59. v. 21.

Her Universality of Place is mark'd out first by God's Promise to *Abraham*, that *all Nations of the Earth should be blessed in his Seed.* Gen. 22. v. 18. 21. by the Psalmist. *Ask of me, and I shall give thee the Heathen for thy Inheritance, and the uttermost Parts of the Earth for thy Possession.* Psal. 2. v. 8. And again. *Praise the Lord all ye Nations, praise the Lord all ye People.* Psal. 116. v. 1. 3ly, by *Isaiah* describing the future Glory of the Church of Christ in the Multitude of People and Nations flocking to her. Isa. 60. And lastly, by *Christ* himself giving a Commission to the Apostles and their Successors to go and teach all Nations. Math. 28. v. 19.

Here then it behoves the Reader to examine impartially whether these two Parts of Universality are to be found in the *Church of Rome*, or in any of the *Reform'd Churches*: because in whatever Church they are found, it cannot be doubted but that is the *true Church of Christ.*

As to the *Church of Rome*, that is to say, the Church in Communion with the *See of Rome*, she has not only had an uninterrupted visible being from the Time of the Apostles to this Day, but has always been *the most Illustrious Society of Christians upon Earth.* She has therefore the Universality of Time promised by

Christ, and foretold by *Isaiah*. She has likewise preach'd the Gospel to the most remote and barbarous Nations in the World, who have all received the *Faith of Christ* from her Bishops and Pastors: and not only they, but likewise those very Nations of *Europe*, in which the *Reform'd Churches* are now establish'd. As *England*, *Scotland*, *Ireland*, *Holland*, *Sweden*, *Denmark*, and the *Protestant Parts of Germany* and *Switzerland*. For all these were converted from *Heathenism to Christianity* by Missioners sent by the *Church of Rome*; as is manifest from their unanimous Profession of the Religion call'd *Papery* for several Ages after their Conversion till the pretended *Reformation*. Nay she has at this very Time Bishops and Pastors propagating the Gospel amongst the *Infidels*, both of the *East* and *West Indies*. Therefore *Universality of Place*, or as *St Austin* calls it, the *Agreement of People and Nations* cannot possibly be deny'd her.

But can any of the *Reform'd Churches* lay Claim to this *Universality* either of *Time* or *Place*? Alas, it is but two hundred and five Years ago, since the very first of them began to creep out of the Shell, and 'twas some Years after, before the rest came into the World. 'Tis plain then that the very eldest of them wants near fifteen hundred Years of *Universality of Time*: And as to *Universality of Place*, I should be glad to know, what *barbarous* or *Heathen* Nation has ever been converted by Missioners of any of the *Reform'd Churches*; tho they have all the Opportunity imaginable to do it by Reason of the great Trade several of them have both in the *East* and *West Indies*. Nay is there any one of those Churches, that ever extended itself beyond what we may properly call a Corner of the Earth comparatively to the large Extent both in and out of *Europe* of the *Roman Catholic Church*? This therefore makes it likewise plain

that they have no *Universality of Place*; and being all separated from the Communien of the *Church of Rome*, which has *Universality both of Time and Place*, they can be no Part of the *Catholick Church*, nor have any Claim to that honourable Title: the Consequence whereof is that they are no Part of the *true Church*, in which alone Salvation can be obtain'd according to this Saying of Christ, *if he will not hear the Church let him be unto thee as a Heathen and a Publican.* Math. 18. v. 17. That is, let him be regarded as a Reprobate or one in a damnable State.

6ly. The *Reform'd Churches*, not one excepted, are either guilty of *Schism*, or no Church in the *World* was ever guilty of it. Nay we may confidently say they have the plainest Marks of *Schismatical Churches*, it is possible for a Church to have. For what is *Schism* but an *obstinate and wilful Separation* from the *Communion of the true Church of God*? Now the *first Reformers* boasted openly that they had separated themselves from the *whole World*, and it is plain Fact they did so. If therefore God has always had a *true Church* upon Earth, as I take it to be an undeniable Truth he has, the Consequence is that they separated themselves from the *true Church* as well as from other Churches: which surely suffices to convince any Man that his Soul cannot be safe in any of the *Reform'd Churches*.

7ly. There can be no *true Church*, but what has it's Origine from *Christ* and his *Apostles*: and this is likewise a Truth, which cannot be contested. Now it is a plain historical Fact, that the *Reformation* began near upon fifteen hundred Years after the *Ascension of Christ*: that is, An. 1517. and by Consequence that there were none of the present *Reform'd Churches* in the *World* before that Time: because there could be no *Reform'd Churches* before the *Reformation*, which

gave them their Birth. And how then can any of these Churches pretend to be a Part of the *true one*, that is, of the Church establish'd by *Christ* and his *Apostles*? Did they incorporate themselves with any *preexistent Church*, that was a Part of the *true one*? No, they separated themselves from the *whole World*: they therefore began upon a new Establishment, and are no more a Part of any *Christian Church* that was before them, than they are a Part of the *Jewish Synagogue*: and so they can be no Part of the *Church* founded by the *Apostles*, which surely was before them.

If any one pretends that the *Reform'd Church*, whereof he is a Member, has always had a Being, tho it has not been always *visible* to Men, I really pity his Case, and advise him as a Friend to give up the Cause honestly and fairly rather than have Recourse so such a wretched Shift for it's Defence, which in Reality is a Cover for the most ridiculous Sect upon Earth: For who will pretend to defeat an *invisible Host*? And so a *Muggletonian* or *Quaker* will be as safe behind his Entrenchment of an *invisible Church*, and with the Help of this ingenious invention trace the Origine of his Church to *Christ* and his *Apostles* as easily as any *Reform'd Church* in *Europe*.

8ly. There can be no Security of Salvation in a Church, whose very *Rule of Faith* is an unexhaustible Source of *Divisions*, *Errors*, and *Contradictions*. Now whereas the *Catholick Rule of Faith* is the *Word of God* as interpreted to us by the *Church of Christ*, that of the *Reform'd Churches* is *Scripture* interpreted by *private Judgment*. So that the Guide of *Catholicks* is the greatest Authority upon Earth; and the Guide of *Protestants* is every Man's private Judgment: because whoever appeals to *Scriptures*, and throws aside the *Church's Interpretation* of them, appeals effectually

to his own private Judgment, and acknowledges no other Guide: which I justly call an unexhaustible Source of *Divisions*, *Errors*, and *Contradictions*: and I need not insist upon any other Proof of it than the numberless Jarring Sects all spawn'd from the *Reformation*, which set up this pernicious Rule, and soon saw the natural Fruits of it in as monstrous a *Babel* of Confusion, as the infinite Diversity of private Judgments must unavoidably produce. The Reader will find this shew'd at large towards the End of the 3d Article. And so I leave every Man of common Sense to Judge, whether (considering the Sublimeness of Divine Mysteries on the one Hand, and the narrow Compass of humane Reason together with it's Proneness to be bias'd by *Interest* or *Prejudice* on the other) whether, I say, Persons be not safer as to their eternal Salvation under the Conduct of Pastors, who reject a Rule which is the fruitful Source of Errors, and adhere to the *Authority* establish'd by *Christ* himself for our Guide, than they that are guided by Ministers, who by a fundamental Principle of their Religion are bound to own, that *Scriptures interpreted by private Judgment* is the only Rule of their Faith.

9ly. No Man can hope to work his Salvation in a Church, which has no *lawful Ministry*. That is, no lawful Power to *preach the Word*, and *administer the Sacraments*. And

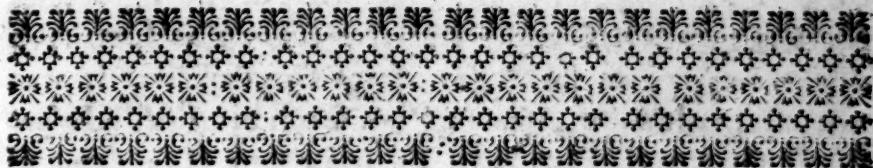
10thly. The only Church, in which a Christian can hope to work his Salvation is that, which derives it's *Doctrine* from *Christ* and his *Apostles*.

If therefore I prove these two Points, viz. that none of the *Reform'd Churches* have a *lawful Ministry*, and that the *Roman Catholick Church* is the only Church upon Earth, that derives it's *Doctrine* from *Christ* and his *Apostles*, the undeniable Consequence

will be, 1. that Salvation cannot be hoped for in any of the *Reform'd Churches*, and 2. that it can only be attain'd in the *Roman Catholick Church*.

The Proof of these two important Points is the whole Subject of the following small Treatise, and I may truly say it go's all at once to the very Bottom of the Cause in such a Manner, that without the Examination of any one particular Point of Doctrine both the learned and unlearn'd may not only clearly see, what Churches are to be avoided as so many Rocks, on which their eternal Salvation will most certainly suffer Shipwrack, but likewise find that Church, which alone is a safe Harbour, wherein it may be secured.

The Endeavours I have used to set this whole Matter in it's clearest Light will perhaps displease such ~~infincere~~ Souls as hate the Light because it incommodes them. But I hope they will be acceptable to all sincere Lovers of the Truth whatever Persuasion they are of: and 'tis for these alone the following Sheets are design'd, which have no other End in View than to mark out to them the Way of *Truth* and *Salvation*; that they either may walk on steddily in that Way, if they find themselves already in it, or enter into it, if Choice or Education has mislead them into a wrong Path.



A R T. I.

No lawful Ministry without a lawful Mission.

EVERY civil Government has within itself a Source, from which all lawful Power and Authority is derived: and no particular Member of any Society can lay Claim to any Part of this Power or Authority, unless it flows to him from that Source. No Man, for Example, is treated as a publick Minister, unless he shews his *Credentials* from the Prince or State that sends him; nor respected and obey'd as a Magistrate, unless he be call'd to that Dignity, and vested with the Authority annex'd to it by Superior Powers. Nay it would be highly ridiculous in any Man to intrude himself into the very meanest Office even of a private Family without the express or presumed Consent of the Master or Mistress of it. This is the establish'd Order of the Government of the **W**orld, and so manifestly conformable to Reason and common Sense, that without it all States, or Kingdoms, or even lesser Societies would be no better than so many *Babels* of Disorder and Confusion.

Now the same Principle is applicable to the *Church* as well as *secular State*, but with this material Difference, viz. That as every *secular State* form'd itself at first by common consent into a *civil Society*, so had it the Liberty to choose what Form

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of Government, and establish what Laws it pleased for the publick Good. But the *Church* as such is a *divine Society*, as having a *divine Origine*. For it was not establish'd by *Men* but by God himself. *Jesus-Christ* God and Man was it's *immediate Founder* and *Lawgiver*; as he is still it's supreme divine *Head*, *Governour*, and *Sovereign Pastor*. It is therefore bound to keep those Laws, that Form of Government under him, and that Method of Conveying it down, which was at first establish'd by him. Nor is there any Power upon Earth can either change the Laws, or dispense with the Conditions, or deviate from the **Ways** and **Methods**, he has mark'd out to us.

Here then we need but consult the **Word** of God to inform ourselves upon what Footing the Conveyance of the *ecclesiastical Ministry* is establish'd by him. Let us first hear Christ himself speak in the following sacred **Words**. *Verily verily I say unto you, he that entereth not by the Door into the Sheeppold, but climbeth up some other Way, the same is a Thief and Robber.* John. 10. v. 1. Here all are declared *Thieves* and *Robbers*, that is, *Usurpers* of the sacred Ministry, who *enter not by the Door*. And least we should mistake the Meaning of this figurative Expression, he Explains it thus. v. 7. *Verily verily I say unto you, I am the Door of the Sheep.* So that whoever enters upon the *Ministry*, and has not his *Mission* from *Christ* either *immediately*, as the *Apostles* had, or *mediately* by deriving it from them or their lawful *Successors*, are here mark'd out in the Character of *Thieves* and *Robbers*. Whence it plainly follows that any Society of Men, let them be as numerous as they please, or boast of their Purity as much as they please, can never be a *true Church* if it has not a *Ministry* originally derived from *Christ* by an uninterrupted Suc-

Art. I. without a lawful *Mission.*

cession of lawful Pastors : because the true Church can never be without true *Pastors*; and without a Ministry originally derived from Christ by an uninterrupted Succession in the same Communion, there can be no true Pastors.

This then is the Foundation of the ecclesiastical Ministry laid by Christ himself; and St Paul his faithful Apostle and Interpreter teaches the same Doctrine in his Epistle to the Romans, C. 10, v. 15. *how shall they preach except they be sent?* For if they be not sent, they can be nothing else but intruders into the Shepfold, Usurpers of the sacred Ministry, and in a Word, *Thieves and Robbers.*

But the Example of Christ himself is most certainly of the greatest Weight to convince us that no man can legally enter upon the sacred Ministry, except he be sent according to the Order establish'd by God. For if the Son of God took not upon him the Preaching of the Gospel but as sent by his eternal Father, what Sacrilegious Arrogance and Presumption must it then be in Men to assume to themselves this sacred Function without a Commission from any lawful Authority? Our Saviour therefore to render us sensible of the necessity of a true Mission for every Minister of the Gospel, judged it requisite upon several Occasions to prove his own *Mission* to the Jews. I shall omit a great many Passages for Brevity's Sake, and only quote a few from St John, who writes thus. *Now about the Midst of the Feast Jesus went up into the Temple and taught: and the Jews marvell'd saying, how knoweth this Man Letters having never learned? Jesus answer'd them and said, MY DOCTRINE IS NOT MINE BUT HIS THAT SENT ME. If any Man will do his Will, he will know of the Doctrine whether it be of God, or whether I speak of myself. He that speakeith of himself, seeketh his own Glory, but he that seeketh his*

Glory that sent me, the same is true, and no Unrighteousness is in him. John 7. v. 14. 15. &c.

However the Jews persisting still to question his Authority he answer'd them. I AM NOT COME OF MYSELF but he that sent me is true, whom ye know not. But I know him, FOR I AM FROM HIM, AND HE HATH SENT ME. v. 28. 29.

Again, the following Words are very remarkable. *He that rejecteth me, and receiveth not my Words bath one that judgeth him---- For I HAVE NOT SPOKEN OF MYSELF, BUT THE FATHER WHICH SENT ME HE GAVE ME A COMMANDEMENT WHAT I SHOULD SAY AND WHAT I SHOULD SPEAK.* John 12. v. 48. 49.

Here our Saviour declares positively, that he spoke nothing but what he was commanded to speak by his Father. And this implies no less, than that if he had preach'd any Doctrine either contrary to, or beyond the Commission he had received from his Father (which indeed the impeccability of his sacred Person render'd impossible) he would have preach'd without the Authority requisit for that Function.

However to render us still more sensible of the Necessity of an uncontested Mission, our Saviour would prove his by a great Number of illustrious Miracles; and more particularly by that, which for it's Circumstances appear'd more illustrious than the rest. For tho all the Miracles of his Life were to shew from whom he came, as they did by the divine Power and Goodness which shined in them; yet the Raising of *Lazarus*, and the lowd Prayer he made to his Father before it, were not only intended, but expressly declared to be done for the Notifying and proving of that Mission, from which alone all other true Missions were to be derived af-

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terwards to the End of the World. For St John expressly tells us, that when he was upon the Point of raising Lazarus, he lift up his Eyes and said, Father I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the People which stand by. I said it, THAT THEY MAY BELIEVE THAT THOU HAST SENT ME. Joh. 11. v. 41. 42. 'Tis plain our Saviour here proves his Mission from the miraculous Power given him to raise Lazarus, as being a divine and publick Testimony of it, since it was ask'd for that very End in the People's own Hearing, and no sooner ask'd but granted.

Thus did our Saviour take Care not only to assert but prove his Mission, in Order to mark out clearly to his Church the sacred Source, from whence the lawful Exercise of the Ecclesiastical Ministry must indispensably flow. Christ himself had his Mission from God, who gave him all Power in Heaven and in Earth. Math. 28. v. 19. He communicated it to his Apostles. As my Father sent me, even so I send you. Joh. 20. v. 21. And again. Go ye therefore and teach all Nations baptizing them, &c. Math. 28. v. 19. The Apostles, as the Church encreased, ordain'd Bishops and Priests according to the Power they had received from Christ, and assign'd to each of them the particular Churches they were to feed and govern. These took Care, to transmit the same Power to their Successors, as these did likewise to theirs. And so the sacred Ministry of governing and feeding the Flock of Christ by preaching the Word and Administ'ring the Sacraments has been handed down by an uninterrupted Succession from the Apostles throughout all Ages to the present Time, and will be continued in the same Manner to the End of the World according to St Paul Eph. 4. v. 11. 12. 13.

For this Reason Tertullian in his Book of Prescrip-

tions C. 37. pressed the Hereticks of his Time with this Question: *Qui estis vos? Quando & unde venistis?* Who are you? When and whence did you come? Whence have you your Mission? How can you prove that you have enter'd by the Door, and are not Thieves and Robbers? The same Tertullian C. 3. writes thus. *Let them produce (says he) the Origin of their Church, let them give us a List of their Bishops drawn down by Succession from the Beginning: So that their first Bishop had either an Apostle or an Apostolical Man continuing to the End in the Communion of the Apostles for his Predecessor.* In Effect, the constant Practice of the ancient Fathers to prove against Hereticks the Truth of the Doctrine taught by the Catholick Church was by Shewing this uninterrupted Succession of Catholick Bishops and Pastors in the same Communion from the Apostles, and on the contrary to defy their Adversaries to shew any such Succession of Bishops teaching the discriminating Doctrine of their Sects.

St Cyprian Epist. 76. says of Novatian, that he was not in the Church, nor could he be counted a Bishop (as to the Power of Jurisdiction) because despising apostolical Tradition he came of himself, and succeeded to no Body, to wit, in his own Communion.

A Succession of Bishops (says St Austin contra Epist. Fund. C. 4.) descending from the See of St Peter to the present Episcopacy holds me in the Catholick Church. And St Optatus writes thus to the Donatists. Since you pretend to be the Church of God, shew the Origine of your Bishops. For if they had pretended to produce a Catalogue of Bishops descending from the Apostles, they would have been answer'd that those were not Bishops of the Donatist but Catholick Church, and that therefore *Donatus* himself was the first Bishop of the separate Church he had set up, and could shew

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no Succession of Bishops that were before him of
his Communion.

This shews plainly, what the ancient Fathers thought of all Communions, that had separated themselves from the Catholick Church, and that they regarded them no otherwise than as Usurpers of the ecclesiastical Ministry, as Invaders of the priestly Office, and in a Word as Societies destitute of all Power and Authority of either Preaching the Word, or administering the Sacraments : The Consequence whereof is that they were no Part of the true Church of Christ, from which the true Ministry is wholly inseparable. Nay Mr Lefly a Writer of the Church of England well known has the same contemptible Opinion of all the dissenting Protestant Churches, as the Fathers had of the heretical and schismatical Communions of their Times. For in his treatise of private Judgment and Authority, pag. 222. he writes thus. *The Dissenters have no Commission or Succession to shew: they have thrust themselves as Guides upon the Road towards Heaven upon their own Heads not above 140 Years ago, in utter Contempt and Opposition to all the Guides of God's Appointment from the Days of the Apostles.* Whence he justly concludes that they have no Authority at all either to preach the Word, or administer the holy Sacraments, which God has instituted, or to bless in his Name.

Here Mr Lefly agrees exactly with me in the important Principle I have laid down; and I should be glad he agree'd as well with me in the Application of it. But how unjust are Men in their Balances ! How clear sighted are they in seeing the Defects of others, and how blind at the same Time not to see their own in the very same Kind !

He tells us first, *the Dissenters have no Commission or Succession to shew.* I grant they have not. But how

will he shew the *Commission or Succession of the Protestant Church of England?* Since it is an undeniable Fact that for 900 Years together before the pretended *Reformation* of that Church all her Bishops were in Communion with the *Church of Rome*, and agree'd with her in *Sacraments, Doctrine, and Practice*. As in *Monastical Vows*, in *praying for the Relief of the Dead*, in the *Invocation of Saints*, in *adoring the blessed Sacrament*, and receiving the Definitions of former *Councils for Transubstantiation*, the *Veneration of holy Images and Reliques*, and the *Pope's Supremacy*, &c.

First then I ask from whom the *first Protestant Bishops* of the *Church of England* had their *Commission* to teach a *Doctrine* directly opposite in all the fore-mention'd *Articles* to that of all the *Catholick Bishops* their *Predecessors*? If they pretend to have had it from them, the Thing is wholly incredible, as will appear more fully hereafter. Yet I cannot imagine how they came by it any other Way, unless it was sent them immediately from Heaven, and so their *Mission* was *extraordinary* like that of the *Apostles*; which also will not be easily believed without good Proofs, and I fear it will be a hard Task to find any.

I ask 2ly, from whom the *first Protestant Bishops* of the *Church of England* derived their *Succession*? That is, from what Bishop of their own Communion? Since all the *English Bishops* before them were *Roman Catholicks*, that is, in the Communion of the Bishop of *Rome*. If they alledge the *Validity* of their *Ordination*, and their being in possession of the ancient *Episcopal Sees* of their *Catholick Predecessors*, who certainly derived their Succession from the *Apostles*; I answer, that tho' their Ordination were valid, which we utterly deny, this would be insufficient to prove their *Succession* to be truly *Apostolical*: because

because there is something more required to make good this Title than a *valid Ordination*, and the *Possession of the Episcopal Sees* of their Predecessors; viz. their being Members of the *same Church* and *Communion* with those, whose Successors they pretend to be. For otherwise it will follow that the *Arian* and *Donatist Bishops* were the *true Successors* of the *Apostles*: because their Ordination was most certainly valid, and they fill'd the *ancient Sees* of the *Catholick Bishops* their Predecessors. But since it would be highly absurd to grant this (because Persons cut off by *Heresy* and *Excommunication* from the Church founded by the *Apostles* cannot possibly be call'd their *true Successors*) 'tis manifest the *English Protestant Clergy* will never prove their Succession to be *Apostolical*, unless they can convince us that they are Members of the *same Church* and *Communion* with the *Catholick Bishops* that went before them, any more than the *Arian* and *Donatist Bishops* formerly were. Hence it plainly follows, that if some Expedient be not found out to fill up a Gap of 900 Years, in all which Space of Time there were no *Protestant Bishops* or *Parsons* in whole *Great Britain*, they may as well pretend to derive their Succession from *Aaron* as from the *Apostles*.

But to return back to Mr *Lesly*, he tells us *2dly*, that the *Dissenters* thrust themselves as *Guides upon the Road towards Heaven* upon their own Heads NOT ABOVE A HUNDRED AND FOURTY YEARS AGO. And pray how many more Years ago is it, that the *Bishops* and *Parsons* of the *Reform'd Church of England* appear'd first as *Guides upon the Road towards Heaven*? If Mr *Lesly* be unwilling to satisfy his *Protestant Brethren* in a Point of that importance, I shall do it for him. The pretended Reformation of *England* began about the Year 1533. and Queen *Elizabeth* came not to the

Crown till An. 1558. So that it was not finish'd till some Years after the Middle of that Century. Now if we count back 140 Years from the Time that Mr *Lefly* wrote his Book of *private Judgment and Authority*, we may by a very easy Computation discover the exact Epocha of Time, when his *Protestant Bishops and Parsons* appear'd first as *Guides upon the Road towards Heaven*: and the Difference of *Age* between his *Church* and that of the *Dissenters* will be found to be so inconsiderable, as no *Ways* deserved his notice. We are likewise sure the *Protestant Guides* of the *Church of England* were never sent or sought for by any of the *Popish Bishops* their Predecessors; and so they likewise sympathize in this with the *Dissenters*, that they thrust themselves as *Guides upon the Road of their own Heads*; unless they will claim an *extraordinary Mission* immediately from God; for which if they can shew the *Testimony of Miracles*, as the *Apostles* did, we shall be ready to believe them.

Lastly Mr *Lefly* tells us, that the *Dissenters* thrust themselves as *Guides upon the Road in utter Contempt and Opposition to all the Guides of God's Appointment from the Days of the Apostles*. It seems then that there were *Guides of God's Appointment* from the very Time of the *Apostles* till the pretended Reformation; and if they were of *God's Appointment*, they could not be *false Guides*. But of what Religion were these *Guides of God's Appointment*? Were they *Protestants* or *Papists*? They could not be *Protestants* before there were any *Reform'd Churches* in Being: tis plain then they were all *Papists* before the Reformation; at least in the Island of *Great Britain*, where no Religion but *Popery* was ever profess'd for 900 Years together till the Change of it introduced by *Henry VIII.* carried on by *Edoard VI.* and finish'd by *Queen Elisabeth*. It was therefore effected in utter

Contempt and Opposition to all the Bishops and Pastors, who had been the *Guides of God's Appointment* for nine hundred Years together.

And how then can Mr *Lefly* reproach the *Dissenters* with this unwarantable Proceeding, since it is plain they only follow'd the Example his Church had set them? Nay may we not legally conclude against him as he do's against the *Dissenters* that his Church has no Authority at all either to preach the Word or administer the holy Sacra-ments which God has instituted, or to bleſs in his Name? And so according to his own Principle she is no Part of the true Church of Christ as being destitute of a lawful Mission, and guilty of having usurped the sacred Ministry without Commission or Succession.

But let that be as it will, it is manifest both from *Scripture* and *Tradition*, that there can be no lawful Ministry without a lawful Mission; which is precisely the Principle I have establish'd: nor do I know any Protestant so unreasonable as to deny it, tho' they all differ from us in the Application of it. On the contrary all the Reform'd Churches labour with their utmost Force to prove the Legality of their Mission, same one Way some another; and it shall now be my Businels to prove that it is impossible for any of them to make good their Title: which if I do, every Protestant, whatever Reform'd Church he is a Member of, must be sensible that he is out of the Way of Salvation: because Salvation cannot be attain'd to in a Church, in which there is no lawful Administration of the Sacra-ments, or under the Conduct of *Guides*, who have not enter'd into the Sheep-fold by the Door, and are stigmatiz'd by Christ himself with the infamous Character of Thieves and Robbers.

A R T. I I.

The Disagreement amongst Protestants concerning their Mission.

Disagreement and Contradictions in a Dispute about a Title, which for it's importance ought to be clear and uncontested, is of itself a strong Proof of it's nullity. There is not, for Example, a Bishop or inferior Pastor in the Communion of the *Church of Rome* but can prove the Validity of his Title to the sacred *Ministry* as clearly as an Officer in the Army can shew his *Commission* for the respective Post he is in. And it cannot be doubted but the *Reform'd Churches* would prove theirs with the same uncontested Evidence, and there would be the same Harmony amongst them in this Point as there is amonst *Roman Catholicks*, if their Title to the Ministry were grounded upon a solid Foundation like that of the *Church of Rome*: whereas on the contrary nothing perplexes *Protestants* more than the Question *Tertullian* put to the Hereticks of his Time, *who are you? Whence did you come?* That is, when we press them to give an Account of their *Mission* or *Vocation* to the *Ministry of the Gospel*. Because the *first Reformers* having broke off from the Communion of the whole *World* (as both *Luther* and *Calvin* attest in their *Writings*) it is hard to conceive what *Way* a *lawful Mission* could possibly be convey'd to them: and if the *first Reformers* had no *lawful Mission*, their *Successors* can have none.

Here then they all find themselves involved in an inextricable Labyrinth of Difficulties what *Way* soever they turn themselves, and they vary in their Opinions about it just according as they are press'd

on this or that Side by the Arguments of their Adversaries. They who chiefly consider the Difficulty of maintaining their Pretensions to an ordinary *Mission* fly for Sanctuary to an *extraordinary one*: and they who find themselves driven out of this Entrenchment endeavour to make the best shift they can by having Recourse to an *ordinary one*.

Luther and Calvin with some others, as they were the Apostles of the Reformation, so we find them at the Head of that Party, which stood up for an *extraordinary Mission*. For they consider'd that they had set up a new *Gospel*, a new *Church Government*, a new *Ministry*, a new *Communion*, and had separated themselves from all Christian Societies in the World. They judg'd it therefore the best and safest Course they could take never to trouble their Heads with proving their *Ordinary Mission*, which they plainly saw was a defenceless Cause: and so resolved to set a good bold Face upon the Matter, and chalenge to themselves an *immediate Mission* to reform the Church not from Men, but from God himself. But least those, who may be sensible of the Folly and Extravagance of this Pretension should suspect the Truth of it, and Imagine I pretend to fight against my own Shadow, I shall prove it with the utmost Evidence from their own Writings.

First Martin Luther speaks thus of himself. *I am sure* (says he) *I have my Doctrine from Heaven.* Tom. 2. Fol. 333. And again. *I was THE FIRST TO WHOM GOD VOUCHSAFED TO REVEAL the Things which have been preach'd to you.* Tom. 7. Fol. 274. and Tom. 2. Fol. 305. he writes thus. *Since now I am certain I preach the Word of God, it is not fit I should want a Title for the Recommending of this Word and Work of the Ministry, TO WHICH I AM CALL'D BY GOD: WHICH I HAVE NOT RECEIVED OF MEN, NOR BY MEN,*

BUT BY THE GIFT OF GOD AND REVELATION OF JESUS-CHRIST. This is a plain and positive Averring that he had not his Doctrine by Succession from any that went before him, nor by Consequence from the *Apostolical Church*, which surely was before him: and this alone suffices to condemn him and his Doctrine, unless he can prove effectually that he had it immediately from Heaven.

Calvin is full as plain upon the matter *Epis. 190.* to the King of Poland, where he writes thus. Since by the Pope's Tyranny the Succession has been interrupted, the Church could not be reestablish'd without a NEW MINISTRY ---- So that the Commission our Saviour gave us to assemble the Churches was WHOLLY EXTRAORDINARY. And since the Supporters of true Piety appear'd suddenly in an EXTRAORDINARY Manner, their Vocation is not to be examined by the COMMON RULES, but they were raised IMMEDIATELY BY GOD to the End that having establish'd the Churches they should ordain other Pastors to succeed them.

In another Work entituled *the true method of Reforming the Church*, he writes in the following Manner. I have already said that an ordinary Vocation is necessary when the State of the Church is uncorrupted, or at least tolerable. But will this tie up the Hand of God, and binder him from RAISING IN AN EXTRAORDINARY MANNER Prophets and other Ministers to reestablish his Church, when it is utterly ruined? Then he proceeds to apply this to the first Reformers as Men raised by God in an extraordinary Manner.

Theodorus Beza, who succeeded *Calvin* in the Government of the Church of Geneva, maintain'd the same in his Conference with the Cardinal of Lorain at Poiffy, where he tells his Adversary, that tho' some of the first Reformers might have insisted upon their Mission as derived from the *Church of Rome*, yet they

voluntarily renounced their Ordination as the *Mark of the Beast*, and chose rather to depend upon an extraordinary *Vocation*; because the ordinary *Mission* was in Reality extinguish'd in the *Roman Church*, in which there was nothing but a horrible Disorder and Confusion. *Hist. Eccl.* pag. 580.

But he explains himself more fully in a Dispute he had with a Protestant Writer call'd *Adrian Saravia*, who in a Book writ by him concerning the *Degrees of Ministers of the Gospel* maintain'd that particularly those of the first Reformers, who had been ordain'd in the *Church of Rome*, stood in no Need of an extraordinary *Mission*, but that the Ordinary one they had received by Virtue of their *Ordination* sufficed: and as for others, he said that every Christian well instructed in the *Scripture* had both a Power and Obligation to reform all Abuses and Errors that were crept into the *Church*.

This latter Part of his Opinion *Beza* refutes by telling him, that at that Rate every *Man* that has but a good Opinion of his own Learning will under Pretence of Reforming the *Church* set up for a Preacher of a new *Gospel* and form separate *Assemblies* as *Anabaptists* and *Libertines* are wont to do. But God forbid (says he) that we should open a Gate to such a pernicious *Licentiousness*. And so far he had most certainly Truth on his Side.

But he rejects the other Part of *Saravia's* Opinion with a great Deal of Heat. " Pray (says he) what Sort of ordinary *Vocation* is that, which you attribute to all but a few of those who were raised by God? You cannot but mean a *Papistical Vocation*, since it appears plainly enough from what you say that if the *Bishops* of *France* should now withdraw themselves and their *Churches* from the Pope's *Tyranny*, and purge them of all *Idolatry*

» and *Superstition*, they would stand in no Need of
» any other Vocation than what they have already.
» What ! can we Imagine that *Papistical Ordinati-*
» *ons*, which are no better than an infamous Com-
» merce with the *Romish Harlot*, and more polluted
» than the *Pay of Prostitutes* forbid by God to be
» offer'd in his Temple, which impowers some to
» corrupt the Gospel instead of preaching it, and
» others only to offer Sacrifice, which is a most hor-
» rible Abomination : can we imagine, I say, that
» these wicked Ordinations should stand good in
» such a Manner, that as often as God gives the
» Grace to any of these *spurious Bishops* to come
» over to true Christianity, all the impurity of
» their Ordinations should be immediately purged
» away ? But with what Face or Confidence will any
» one, whose Heart God has touch'd, pretend to
» detest *Popery* without Abjuring the *irregular Ordina-*
» *nation* he has received ? Or if he abjures it, how
» can he assume an Authority to preach in Virtue
» of it ? I don't deny indeed that when such Per-
» sons are found to be well instructed, edifying in
» their Lives, and capable of feeding the Flock,
» they may be *reordain'd*, and of *spurious Bishops* ren-
» der'd legitimate *Pastors*.

"Tis plain then what *Calvin* and *Berz*a thought of the Mission of the *first Reformers*: which is still more confirm'd by the Profession of Faith required to be made by the *Hugonots of France*, in the Composing whereof these two reforming Apostles had the chief Hand. The 31st Article of it is thus Worded.
» We believe that no Man ought by his own Au-
» thority to arrogate to himself the Government of
» the Church: but that it ought to be confer'd by
» Election as far as is possible and God will permit.
» Which Exception we add expressly, because it
has

has been necessary sometimes and even in our Days (in which the State of the Church was interrupted) that God should raise Persons in an extraordinary Manner to reestablish the Church fallen into Ruine and Desolation.

This Article contains three Things. 1. The general Rule. 2. The Exception from this general Rule. And 3. The Application of this Exception to the first Reformers. The general Rule is, that no Man ought by his own Authority to arrogate to himself the Government of the Church, but it ought to be confer'd by Election. The Exception is, that God permits sometimes that the Observance of this Rule is impracticable, and then he raises Men in an EXTRAORDINARY MANNER to supply the Defect of an Ordinary Vocation. And the Application of this Exception to the first Reformers is, that it has been necessary sometimes and even in our Days (in which the State of the Church was interrupted) to raise Persons in an EXTRAORDINARY MANNER to reestablish the Church fallen into Ruine and Desolation.

Whence it is plain that if the first Reformers had exercised the Ministry by Virtue of an ordinary Vocation, they would have been comprehended within the general Rule, and not within the Exception. Whereas the 31st Article puts them in the Exception, in supposing them to have been in such Circumstances, that God did not permit the ordinary Vocation to take Place.

Conformably to this Article the Synod of Gap held An. 1603. decreed that it should be maintain'd in its full Force without insisting upon any ordinary Vocation derived from the Church of Rome. The Decree of that Synod was deliver'd in the following Words. Concerning the 31st Article of our Profession of Faith the Question being put, upon what Foundation the Authority our first Pastors had of a

» Preaching and Reforming the Church was to be
» settled, whether it should be upon their Mission
» derived from the *Church of Rome*, the Assembly
» resolved that it should be wholly ascribed to an
» extraordinary *Vocation*, whereby God moved them
» interiourly in an extraordinary *Manner*, and not to
» the little they had still left of the corrupt Mission
» of the *Church of Rome*.

And in the same Profession of Faith Art. 28. they declare that they condemn all Popish Assemblies, because THE PURE WORD OF GOD IS BANISH'D OUT OF THEM, AND THE HOLY SACRAMENTS ARE CORRUPTED, BASTARDIZED, FALSIFIED, OR RATHER ENTIRELY ANNIHILATED ; AND ALL IDOLATRY AND SUPERSTITION IS PRACTISED IN THEM; AND THAT WHOEVER FOLLOWS THEIR PRACTICES OR COMMUNICATES WITH THEM, CUTS HIMSELF OFF FROM THE MYSTICAL BODY OF JESUS-CHRIST.

From all these Proofs it is manifest that I have not wrong'd the Truth in Attributing both to *Luther* and *Calvin*, and many of their Followers the Folly and Extravagance of pretending to an extraordinary *Mission*, or immediate *Vocation* from God. But those who follow'd them some Years after finding it impossible to stand their Ground against the Force of the Arguments urged by Catholick Divines against this presumptuous and exorbitant Pretension of their first *Reformers*, were reduced to the Necessity of taking up with an ordinary *Mission*, and maintaining that their Forefathers had no other.

But here again they are forced to run into disagreeing Systems. Some of those who are for an ordinary *Mission*, being convinced that in all Ages it was continued by the Succession of Bishops stand up for Episcopal Ordination, and maintain consequently that there can be no lawful Ministry without it:

and thus far they agree with the *Church of Rome*. But then as to the Exercise of Episcopal or Pastoral Jurisdiction, some (as the Protestants of *Sweden* and *Denmark*) will have it depend upon the *superior Consistory*. Others, as *Cranmer*, on the Prince's will and Pleasure. And others again assert it's Independency on the civil Power: which is the Opinion of many in *England*; and these derive it's Source from the *Church of Rome*.

But the Protestants of *France* not believing Episcopacy to be of divine Institution have taken up a System wholly different from these. The famous Minister *Claude* to prove the Protestant Mission to be *ordinary*, thinks it sufficient to shew, that their first Pastors were establish'd by the People, in whom he places the Source of Authority and Vocation. And therefore in his Defence of the Reformation p. 345. he maintains, that provided the People call a Man to the Ministry, and he gives his Consent, this gives him a lawful Mission without any other Formality.

The Minister *Jurieu* in his Answer to Mons. *Nicol*, page 573. lays this for the Foundation of his System. *viz.* that as every *civil Society* has a *natural Right* to choose it's own Officers or Magistrates for the *civil Government*, and make what *Laws* it thinks most fitting for it's Preservation; so every *Church* has no less ^{by} *natural Right* (that is, independent of any *divine Institution*) to choose it's own Guides and Rulers, and make it's own *Laws* for the same End.

But this is putting the *Church of Christ* upon the same Footing with the *secular State*, without any Regard to the Difference there is betwixt them both as to their *first Institution*, and the *End* of it. For (as I have already observed) all *secular States* are meer political Societies form'd by Men, and tending to an End that is meerly human. They are therefore

subject to the Will and Pleasure of Men, who may choose what Rulers, and instal them by what Methods they think fitting: But the Church, as such, is a Society, which has Christ himself for it's immediate Founder and Lawgiver; and is therefore tied down to the Laws his infinite Wisdom has establish'd for it's Government, and the Continuation and Conveyance of it's Ministry; so that every *national Church*, as it is a Part of the Church in general, and by consequence subject to such Laws as regard the whole Church, is bound to follow those Laws.

The End of it's Establishment is likewise wholly spiritual, to wit, the Salvation of Souls; which End cannot be attain'd but by the supernatural Means of Grace, nor Grace but by the Sacraments; which Christ (who is the only Master both of his Grace, and of the Way of Conveying it to us) has instituted as so many Chanels for the Conveyance of it to our Souls; and the Administration whereof together with the Preaching of the holy Word he committed to his Apostles and their Successors descending from them by a spiritual Generation according to the Methods establish'd by him. And so Mr Jurius's fine parallel between a *National Church* and a *national State* is a meer empty *Folio*^{again}; only to impose upon the ignorant Laity, *holick* vanity it agreeably flatters by making them *Orbi* the source of all Authority both civil and Ecclesiastick.

Thus we see the Disagreement and Confusion amongst *Protestants* concerning a Point of the greatest Importance, and upon which the whole Superstructure of the Reformation depends as upon a Foundation, without which it cannot possibly subsist. It has been fully shew'd, i. that nothing less than an *extraordinary Mission* was claim'd by the first Refor-

mers. 2. That tho' some of their Followers endeavour'd at first to support this extravagant Pretension, the greatest Part have since rejected it as a defenceless Cause, and stand up for an *ordinary Mission*. And 3. that these Advocates for an ordinary Mission are all at Variance amongst themselves about the Manner of it's Conveyance, and put to the hardest Shifts to patch it up as well as they can.

I shall therefore now proceed to prove that the *first Reformers* had no Mission at all, either *ordinary* or *extraordinary*, but *climb'd up to the sheepfold by another Way like Thieves and Robbers*. And if the *first Reformers* had no Mission, I am sure their Successors in the sacred Ministry can have none: because no Man can transmit to another what he has not himself. Nay we may as well say that a Son can inherit a good Estate of a Father, who has not a Groat to leave him. So that if the very Fathers of the Reformation had not a *lawful Mission*, it is an unconceivable Riddle how their Children should come by it; as it is unconceivable how the Successors of the Apostles should have had a *lawful Mission*, if the Apostles themselves had none. Whence I conclude that if it be made manifest, that the *first Reformers* were wholly destitute of such a Mission, it will likewise be fully proved that their Successors are in the same unhappy Condition; and that they who are Members of any of the *Reform'd Churches* founded by them, as they continue to be Abettors of their *Sacrilegious Usurpation* of the holy Ministry, can be regarded no otherwise than as Persons, who are out of the *true Church of Christ*, in which alone Salvation can be attain'd.

ART. III.

The first Reformers had no extraordinary Mission.

Whenever it has pleased God to raise Men in an extraordinary Manner to be the Guides of his People (as he raised Moses to lead them out of Egypt, and as he raised the Apostles to preach the evangelical Law to the whole World) he never fail'd to distinguish them by such uncontestable Marks of their extraordinary Mission, as were a solid Motive to the People to form a rational Judgment upon, that they were undoubtedly sent by God, and that he had bestow'd those Marks upon them as a Declaration and Testimony of his Will, that they were bound to acknowledge them for their Pastors, and suffer themselves to be guided by them. And this is so perfectly conformable to the usual Methods of God's infinite Wisdom and Goodness in providing Means proper for their respective Ends (especially in Relation to Things immediately appertaining to the Salvation of Souls redeem'd with the sacred Blood of Jesus-Christ) that without it the People would not be guarded against the Seduction of false Guides, who might equally pretend to an immediate Commission from God; and so every impostor might set up for an inspired Man, and put his Cheats upon the People, under the Cover of this religious Mask.

'Tis therefore necessary the People should have some sure Marks to distinguish lawful Pastors from Seducers; but more especially when new Doctrines are proposed to them, whereof there is but one Example either recorded in the new Testament, or ever allow'd of by the Catholick Church; viz. the first Pre-

ching of the *Evangelical Law*, which doubtless was a new Law and a new Doctrine: and therefore the Persons chosen immediately by God for this great Work were clearly distinguish'd from Impostors or Seducers by three Marks. To wit, *Holiness of Life* in a most eminent Degree, *Holiness or Purity of Doctrine*, and *the Gift of Miracles*. These were the Marks, by which the faithful were fully assured that the *Apostles* had their *Commission* from God: for nothing was more holy than their *Lives*, nothing purer than their *Doctrine*, and God declared himself to be the Author of it by giving them the Power of Working *the most stupendious Miracles* in Confirmation of it.

But I find nothing of these Marks of an extraordinary *Vocation* in any of the first *Reformers*. For as to *Holiness of Life*, the very best amongst them were only so because they were not quite so bad as the rest, and their greatest Admirers could never commend them either for Austerity of Life, or any one eminent virtuous Quality that raised them above the ordinary Level of Mankind: nay there was not one amongst them, but was guilty of the deadly Sin of *Calumny* in a very high Degree, in aspersing and misrepresenting the Doctrine of their *Mother Church*, as the only means to give some Colour to their Apostacy.

But some of them were eminent for nothing but the Viciousness of their Lives. Witness *Martin Luther* the very *Patriarch* of the *Reformation*; who has left us in his own Writings such Monuments of his *baughty, scurrilous, immortified, nay even vicious and impious Disposition*, that his greatest Enemies cannot paint him in blacker Colours than he has done himself: as will appear more fully hereafter, when I come to speak of his *Doctrine*.

Carolo Stadius another *Head-Reformer* is a second Inst.

tance of this Truth. He was the first amongst the reforming Priests who married publickly ; and *Melanchthon*, who was personally acquainted with him, gives him the Character of an *ignorant* and *brutal* Man, void of *Piety* and *Humanity*, and rather a Jew than a *Christian* ; tho of a crafty and turbulent nature. *Lib. Testim. Pref.* Most excellent Qualifications to fit a Man for a *Reformer* of the *Church of Christ* call'd by God in an *extraordinary Manner*.

I omit others to avoid Prolivity, or appearing to take a Pleasure in Exposing the Memory of Persons, who have long Since had their Trial at the great Tribunal. But I cannot forbear saying something of *Archbishop Cranmer* the *first Reformer* of the *Church of England*, and *Burnet's chief Hero* in his unfaithful History of the *English Reformation*. But with all his Skill in daubing over and disguising historical Facts, he cannot hinder an impartial Reader from forming this Judgment of his Hero ; * viz. that if instead of Reforming his *Mother-Church* he had applied himself to reform the Irregularities of his own Life, 'tis probable *England* would not have become the Theater of those astonishing as well as scandalous Disorders publickly committed during the 13. last Years of King *Henry's Reign*, whereof he was the chief Author by his pernicious Counsels, and base Compliances with that Prince. And yet this Man, who had deliver'd up the *Ecclesiastical Authority* to prophane secular Hands, sacrificed the Patri-mony of the Church to the Avarice of his Prince, prostituted his Conscience to all his disorderly Lusts, play'd the Hypocrite and dissembled his Religion for at least 13. Years together ; this Man, I say, was in the following Reign in Quality of *Primate of England* the chief Ecclesiastical Tool of the Court in promoting all

* See the Supplement in the End.

all the Changes of Religion then set on Foot, which were varnish'd over with the plausible Name of a *godly Reformation*. But is it then possible that God should be the Author of a Work, when such wicked Men as these are the principal Actors in it? Do's he usually employ such Instruments as these to bring about his Designs of an extraordinary Mercy? If the Thing be not absolutely impossible, it is at least without Example: and I cannot but think it much more conformable both to Reason and the usual Methods of Providence to say, that when wicked Men prosper in their Designs, they are not Instruments chosen by God in his *Mercy*, but suffer'd by him in his *Anger* as Scourges to punish the Sins of the People.

'Tis plain however that the *first Reformers* were wholly destitute of the *first Mark* of an *extraordinary Vocation*, to wit, *Holiness of Life*. Now then let us see whether they were distinguish'd from *false Guides* by the second, to wit, *Holiness or purity of Doctrine*, which is wholly indispensable, because false Doctrines can only have the *Father of Lies* for their Author. 'Tis true indeed their Boast at first in Order to impose upon the Weakness and Credulity of the People was, that they would teach nothing but the *pure Word of God*: but they fell very short of performing this noble Promise; whereof I shall give some few remarkable Instances.

First, the *Word of God* teaches very plainly that Vows made to God are binding. *When thou shall't Vow a Vow unto the Lord thy God, thou shallt not slack to pay it --- that which is gone out of thy Lips thou shall't keep and perform.* Deut. 23. v. 21. 23. And St Paul says of Widows consecrated to God, that *when they have begun to wax wanton against Christ, they will marry having Damnation to themselves, because they have cast off*

their first Faith. 1. Tim. 5. v. 11. 12. But the first Reformers could not relish this holy Doctrine, and made bold to give the Word of God the Lie by teaching publickly that monastical Vows did not oblige Persons of either Sex that had made them. Accordingly both Pens and Pulpits were employ'd to encourage the Violation of them, and Scriptural Texts were taught to speak a Language agreeable to Flesh and Blood. But because Example is usually more prevalent than Words, *Martin Luther* an *Austin. friar* to the everlasting Shame of the *Reformation* thought fit to confirm by his own Practice the Doctrine he had preach'd; and least the femal Sex should want an Example of the same kind he made Choice of a *Nun* for his Bride, and so became guilty of a double Sacrilege. Their Example, how exorbitantly scandalous soever, was follow'd by many, who otherwise would never have thought of changing their State. And thus *Apostate Fryars*, *Priests*, and *Nuns* became the nursing Fathers and Mothers of the *Reform'd Churches*, and the new *Gospel* was propagated like Mankind after the Fall of *Adam* not by a *Spiritual* but *carnal Generation*.

2dly, it is manifest from the *Word of God* that the State of *Virginity* is encouraged by Christ. *Math. 19. v. 11. 12.* and recommended in express Terms by *St Paul 1. Cor. 7. v. 7. 8.* *I would*, says he, *that all Men were even as myself---- I say therefore to the unmarried and Widows, it is good for them if they abide even as I.* And again. *So then he that giveth his Daughter in Marriage doth well, but he that giveth her not doth better.* v. 38. Whence it follows by an undeniable Consequence that the State of perpetual *Virginity* is *possible* by the Help of God's Grace; for otherwise it could not be lawfully recommended. But *Martin Luther* scrupled not to contradict the *Word of God*, and maintain the

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absolute impossibility, nay Unlawfulness of it.

Let us hear His own Words. God declares, says he, that he will have no Man live unmarried, but to be multiplied --- if any Man resolves to continue unmarried, let him put off the Name of Man and make it appear that he is an Angel or Spirit: for to Man God do's not allow it by any Means. Epist. ad Wolf. Tom. 7. Fol. 505. 1.

Again Serm. de Matrim. Tom. 5. Fol. 119. 1. he writes thus. Encrease and multiply it not a Precept, but more than a Precept, that is to say, a divine Work ---- which is as necessary as to be a Man, and more necessary than to eat, drink, sleep and wake ---- As it is not in my Power not to be a Man, so it is not in my Choice to be without a Woman, and again, as it is not in thy Power not to be a Woman, so it is not in thy Choice to live without a Man.

Nay his Extravagance went still farther. For tho Poligamy, that is, the plurality of Wives, or Husbands, be positively condemn'd in the new Testament, he blush'd not to teach the lawfulness of it: as will appear from the following Pieces. What if one of the married Couple, says he, should refuse to be reconciled to the other and would absolutely live separate, and the other not being able to contain should be forced to seek another Consort, what must he do? may he contract with another? I answer that without Doubt he may. In 1. Cor. 7. Tom. 5. Fol. 3. 2.

Put the Case, says he, that one should fly from the other till there has been a third or fourth Marriage, may the Husband marry another Wife as often as his former leaves him so as to have TEN OR MORE of these Deserters still alive? Again may the Wife have TEN OR MORE HUSBANDS who are all fled? I answer that we cannot stop St Paul's Mouth, nor contend with such as think fit to make use of his Doctrine as often as Need requires. His

Words are plain, that a Brother or Sister are free from the Law of Marriage if the other departs, or will not consent to live with the other. Ibid Fol. 112. 2.

'Tis fit, says he again, the Husband should say, if thou will' not, another will. If the Mistress refuses, let the Maid come. But first he should a second and third Time admonish his Wife, and before others make known her Obsturacy, that she may be publiquly reprobated, if after that she refuses, divorce her, and advance Esther in the Place of Vashti. Ibid. Fol. 123. 1. Strange Doctrine for a Man call'd by God in an extraordinary Manner! Nay do's it not manifestly shew him to have been a most wicked Impostor?

His Doctrine concerning free Will is no less contrary to the Word of God: for he utterly denies it. free Will, says he, after Sin is no more than an empty Name. Tom. 2. Fol. 3. 2. and in his Treatise de servo arbitrio he writes thus, Man's Will is in the Nature of a Horse. If God sirs upon it, it tends and goes as God would have it go --- if the Devil rides it, it tends and goes as the Devil would have it, nor can it choose which of the Riders it will run to, or seek; but the Riders themselves strive who shall gain or posseſſ it. Tom. 2. Fol. 434. 2. and again in the same Treatise. Fol. 460. 2. If God forefaw, says he, that Judas would be a Traitor, Judas of necessity became a Traitor: neither was it in the Power of Judas or of any other Creature to do otherwise, or to change his Will. Thus wrote this great Reformer, and he was follow'd in this impious Doctrine by Calvin, who taught that Grace necessitates the Will, and that God is the Author of all our sinful as well as virtuous Actions: to which he added several extravagant Errors of his own, which I omit for Brevity's Sake.

Lastly, 'tis an uncontestable Truth, that doing Penance for our Sins is a duty commanded by the Word of God. Bring therefore forth Fruits worthy of Repentance,

Luke 3. v. 8. which all the Fathers have understood for penitential Works to punish our Sins. And again, *except you do Penance you shall all perish*. Luke 13. v. 5. It is likewise a Truth taught us by the Word of God that the narrow Way is the only Way to Heaven. *Enter ye in at the strait Gate*, says Christ, because strait is the Gate, and narrow is the Way, which leadeth unto Life. Math. 7. v. 13. 14. Which he confirms thus. *If any Man will come after me, let him deny himself, and take up his Cross daily and follow me*. Luke 9. v. 23. But if we examine the Doctrine and Methods of our new Gospellers, we shall find them all busy in Enlarging the Way to Heaven instead of recommending the narrow one mark'd out in the Gospel.

The solemn Fast of Lent, of Emberdays and Vigils so venerable for their Antiquity were utterly abolish'd where-ever Calvinism prevail'd, and by Degrees in all the Reform'd Churches. Abstinence from Flesh on Fridays and Saturdays was represented as a superstitious Distinction of Meats condemn'd by St Paul. Penance was struck out of the Number of Sacraments. Doing penitential Works to satisfy for our Sins was declaim'd against as injurious to the infinite Satisfaction of Christ. The Austerity of monastical Discipline, religious Vows, and the single Life of Priests were run down as an insupportable Yoke imposed by the Tyranny of Popes: and in Consequence to this commodious Doctrine Monks and Fryars were permitted to throw off their Frocks, Virgins their Veils, and Priests to exchange their Breviaries for more diverting Company: in a Word, Ecclesiastical Authority was render'd precarious, and every Man constituted Judge of his own Practice as well as Faith.

Strange Reformation! Is it then possible that Doctrines so favourable to all the Inclinations of

corrupt nature should be inspired by the *Holy Ghost*? or that the Teachers of them were commission'd by God to publish them in his Name? I leave every one to form what Judgment he thinks fitting upon the Matter. However let *Protestants* varnish Things over as they please, they will find it a hard Task to convince any Man of common Sense that Persons, who were the Authors of such scandalous Relaxations in *Discipline* and *Morality*, had either the *Holy Ghost* for their *Guides*, or the *Word of God* for their *Rule*. The Reason hereof is plain, because the *Spirit of God* is *unchangeable*, and cannot lead different Persons, whom he owns for *lawful Ministers* under him, through ways directly opposite to one another, so as to impower some to preach one Sort of *Gospel*, and others another. Now I can scarce think any *Protestant* so unreasonable at present as to deny that those great *Lights* of the *Church* in ancient Times, viz. *St Cyprian*, *St Athanasius*, *St Basil*, *St Gregory of Nazianzen*, *St Jerom*, *St Epiphanius*, *St Chrysostom* and *St Austin* were all guided by the *Spirit of God*. But did any of these great Men rail at *religious Vows*, or the *Celibacy of Priests*? Did they exhort *Monks* and *Virgins* to quit their solitary Cells and return to the *World*? Did they abolish the *Fast of Lent*, and other Fasts still kept up in the *Church of Rome*? Or were they declared Enemies to *Confessing* our Sins and doing *Penance* for them? Alas, we need but cast an Eye upon their *Writings* or the *History* of their Lives to find that as they practised themselves all Sorts of corporal Austerities, so they constantly exhorted all the Faithful under their Conduct to do the same. They wrote whole Volumes in Praise of *Virginity*, and persuaded as many as they could of both Sexes to embrace that holy State: and yet 'tis certain these great *Saints* and *Pillars* of the *Church* were guided

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by the *Spirit of God*. And how then is it possible that the same *Holy Spirit* should in aftertimes conduct Men into a *Way* as opposite to it as black is to white? This Argument proves so convincingly that the *pretended Reformation* was not the *Work of God*, that unless a Man be resolved to bid Defiance to the clearest Truth, 'tis morally impossible not to yield to it.

But what is still a farther Confirmation that the *hand of God* had no Part in this *Work*, and that the Authors of it undertook it without any Commission from him is, that there is no Example since the Coming of Christ of Persons truly call'd by God to labour in his Vineyard for the Conversion of Souls either from *Infidelity* to the *Christian Faith* or from *sinful Lives* to *Repentance*, but the Generality of their first Disciples or Followers were remarkable for such solid Piety and true Christian Zeal, that God almighty seem'd to take a Pleasure in pouring forth a plentiful Benediction of Grace not only on the Labourers themselves, but likewise on their spiritual Children, whom they had begot in *Jesus-Christ through the Gospel*; and this was equivalent to an authentick Declaration, that they were the Instruments of his Mercies, and served under his Authority. But we find the very Reverse of all this in the first Disciples or Followers of *Luther*, *Calvin*, and other pretended Reformers.

Let us but compare their deluded Proselytes with the true converts of the blessed Apostles, and we shall see the Truth of what I say in the clearest Light. For whereas nothing was ever more edifying than the Lives of the first Christians converted by the Apostles, nothing on the contrary was more disedifying than the Lives of the first pretended Converts from the *Church of Rome* made by the *Apostles*.

of the Reformation. We find them indeed very zealously busy in railing at the Pope and his Bishops, in running down *religious Vows*, breaking the *Images of Christ* and his *Apostles*, pulling down *Pictures*, destroying *Abbies*, plundering *Churches*, and other such noble Exploits, for all this Sort of Zeal either cost them nothing, or brought good Money into their Coffers; but it extended not to the Demolishing of *Vice*, or pulling down the *Idols* of their *sinful Passions*, such as *Luxury*, *Avarice*, *Intemperance*, *Revenge*, &c. all which escaped their religious Zeal, and were not only left *unreform'd*, but had the Reins let loose to a greater Licentiousness than ever.

I doubt not but if *Protestants* shall happen to read this Piece they will immediately accuse me of Slander. But let them have a little Patience, and treat me as unmercifully as they please, if I do not produce *Witnesses* above all Exception to vouch for the Truth of what I say. First then let us hear *Erasmus*, who was an Eye-witnes of what happen'd, and writes thus in his Letter against *false Gospellers*.

» You declaim bitterly (say he) against the *Lux*
 » of Priests, the *Ambition* of Bishops, the *Tyranny* of
 » the Pope, the frothy Stuff of Sophists, the *Devo-*
 » *tions* of Catholicks, their *Fasts* and *Masses*, and
 » you are not content to retrench the Abuses that
 » may be in these Things but will needs abolish them
 » entirely, that is, you will pluck up and destroy
 » the *good Corn* together with the *Tares*. But what
 » do you offer us better in Exchange to make us
 » quit our ancient Practices? Consider the People
 » who boast themselves to be of the *Evangelical Pro-*
 » *fession*, and observe whether there be not as much
 » *Lux*, as much *Debauchery* and *Avarice* amongst
 » them, as amongst those they hate. Shew me one,
 » whom your *new Gospel* has changed from a Drun-
 kard

kard to a sober Man: or one who having before been either quarelsome, or revengeful, or covetous, or given to Detraction or Impurity is become meek, liberal, affable or chaste. You'll say there's always a mixture of good and bad in human Things, and I ought to consider the good Men that are amongst those of the *Evangelical Profession*. I must therefore be very unlucky: for hitherto I have not met with one, that is not become worse than he was before he embraced the new *Gospel*. Thus *Erasmus*, who was no violent or prejudiced Man. "

But let us hear *Luther* himself set forth the Fruits of his Reformation. *We see* (says he) *that by the Devils Malice Men are at present more covetous, more cruel, more addicted to Vice, more insolent and far worse than they were under the Papacy.* Sermone in Dom. 1. Adv. Edit Argent. Fol. 5. and Robenstock in his Book entitled *Colloquia D. Lutheri.* Tom. 1. p. 37. recites his Words as follows. *Men are become so extravagant by the Gospel we have preach'd to them, that they think every Thing lawful that flatters their Passions, and have lost all Fear of Hell-fire. There is but one Peasant in the District of Wittemberg, who endeavours to instruct his Family according to the Word of God. All the rest go strait to the Devil.*

Jacobus Andreas in a sermon upon the 21. Ch. of Saint Luke makes the same bitter Complaint of the scandalous Lives of their Converts from Popery. *To make it plain* (says he) *to all the World that they are not Papists, and place no Confidence in good Works they take Care to Practise none. Instead of Fasting they spend their Time in Sotting and Drinking. When they ought to relieve the Poor they fleece and oppress them. Oaths, Blasphemies, and Imprecations are their usual Prayers: So that Jesus-Christ is not now so blasphemed amongst the*

Turks as he is amongst them. In a Word, instead of Humility nothing reigns amongst them but Haughtiness, Arrogance, and Pride, and this Sort of Life is call'd Evangelical.

Andreas Musculus in a Sermon upon the 4th Sunday of Advent, describes the Disorders reigning amongst those of his Party in the same pathetical Manner. As to us Lutherans (says he) the Matter stands thus. If any one has a Mind to see a Set of wicked Men, Drunkards, Libertines, Liars, Cheats, and Usurers, let him go to a Town where the Gospel is preach'd in it's Purity, and he will see as clearly as the Sun may be seen at Noonday that there is not so much Insolence and Wickedness practised amongst Turks and Infidels as amongst the Evangelical People, where all the Reins of the Devil are let loose.

Lastly Calvin himself comes in for a Witness of this Truth. Of the few, says he, that have separated themselves from the Tyranny of the Pope the greatest Part are rotten at Heart. They appear outwardly to be full of Zeal, but if you search them to the Bottom, you'll find them full of Hypocrisy and Deceit. In Dan. C. 11. v. 34. And amongst Calvin's Letters there is one writ to Farel by Capiton a Minister of Strasbourg, where he says that God had render'd them sensible how much they had prejudiced Souls by their Precipitation in throwing off the Pope's Authority. The Multitude, says he, has entirely shaken of the Yoke, being train'd up to Libertinism. As if in Pulling down the Pope's Authority we intended to destroy the Word of God, the Sacraments, and the whole Ministry. They even have the Impudence to tell us, I am sufficiently instructed in Scriptures, I can read, and stand in no Need of your Direction.

Thus God confounded the Enemies of the Catholic Church by Turning against them the principal Ar-

gument they had made Use of to render her odious to the People, to wit, the *Scandals*, *Abuses*, and *Irregularities* committed by some corrupt Members of that Church, but always detested and opposed both by her publick Doctrine, and by all her sound and uncorrupted Part, who made that doctrine the Rule of their Practice. Nay the Argument is retorted upon them with much greater Force than it could ever be objected against the *Church of Rome*: Because it is no Wonder that *Corruption in Manners*, *Abuses in Practice*, and *Relaxations in Discipline* should in the Course of many Ages get into the Church, notwithstanding the Holiness of her Doctrine, and Severity of innumerable Canons made to prevent them. For we need not seek for any other Source of this Evil than the general Corruption of human Nature always inclined to Liberty and Ease, and always tending to it whatever Restraints are laid upon it. But I defy the blackest Malice to attribute it to any Principle or Branch of Doctrine authorised or acknowledg'd by the *Church of Rome*. Whereas the general Inundation of *Liberthinism* and *Vice* (as it is attested by the foremention'd Authors, who saw it with their own Eyes) in the very *Infancy* of the most *solemn Reformation* that ever was pretended to be made in God's Church, cannot possibly be ascribed to any other Cause than the pernicious Doctrines of the Authors of it: for in Reality those very Doctrines paved the Way directly to it.

As for Example, what other Fruit than an utter Contempt of Religion could be expected from a Reformation establish'd upon the Ruines of broken Vows, cemented by *Rapine*, *Sacrilege*, and *Plunder*? Was not the impious Doctrine of making God the *Author of Sin*, denying the *Liberty of Man's Will*, and teaching the *impossibility of keeping the Commandments*,

was is not, I say, Sapping the very Foundations of all Christian Morality, and giving Men a general Licence to be as wicked as they pleas'd? For Men cannot be obliged to Impossibilities, and when they are once persuaded that they cannot be virtuous, what can we hope better than to see them most impudently wicked? Again, Abolishing the ancient *Holydays* and *Fasts*, and reforming away the *Sacrament of Penance* could have no other Effect than the Introducing of Libertinism, and a general Decay of Piety and Devotion.

I shall end with some Reflections upon *Capiton's Complaint* of the People's Insolence towards theirs Ministers. For if he had but traced this Evil to it's true Source, it might have open'd his Eyes to let him see, that the Mischief he complains so bitterly of was but the natural Fruit of a Tree of their own Planting. The *first Reformers* had set up the Standard of Rebellion against their *Mother Church*, and behaved themselves with the utmost Insolence towards their lawful Superiours. And could they after that have the Weakness to imagine the People would be more submissive and respectful to their *upstart Guides*, than they themselves had been to the Guides of God's own Appointment, as Mr *Lesly* justly stiles them? Nay they had not only set them the Example, but taught them their Lesson of Rebellion against the Church, by setting it as a fundamental Principle of the Reformation that *Scriptures interpreted by the private Spirit are the only Rule of Faith*: which in Effect was Making every Body a Judge of the *Faith*, and putting the People upon the Level with their Guides in *Spiritual Matters*. What Wonder is it then they should pretend to controll them, or even claim a Right to reform their *Reformers*? According to this celebrated Saying of *Tertullian*, *what was lawful to*

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Marcion, was likewise lawful to the Marcionits. * For in like Manner what was lawful to Luther, Calvin, Zuinglius, &c. was no less lawful to their Disciples, or any other whatsoever, to follow their private Judgment in changing the Faith.

Twas thus the Reformation became at length a mere Proteus, and changed it's Shape as often as a Stage-player changes his Dress. *Luther* began the Farce, and expected all should at best be but Actors under him, and dance to his Pipe. But *Caroloftadius*, *Zuinglius*, and *Calvin* took themselves to be as able Reformers as *Luther*, and so thought fit to reform his Reformation; nay they all reformed their own Reformations backward or forward just as the Fancy took them. The *Church of England* reform'd not only her own *Mother-Church*, but all the Reformations, that had got the start of her, and a new Scene of Reformation appear'd in *Great Britain* as often as new Reformers mounted the Stage: The Reformation of *Henry the 8th* was reform'd by *Edoard the 6th*, and his by Queen *EliZabeth*; whose superiour Genius not being fully satisfied with any Thing that had been done before her, by the Force of her own Ingenuity fabricated a new Religion of a kind of linsey-wolsey Texture, made up of several Fragments of *Lutheranism* and *Calvinism*, and some Pieces of *Popery* to make a Shew with. For which Reason the *Presbyterians* thought themselves bound in Conscience to reform the Reformation of Queen *EliZabeth*: the *Fanaticks* and *Independents* after that reform'd the *Presbyterians*, and the *Brownists* and *Quakers* have reform'd them all.

* Idem licuit Valentinianis quod Valentino, idem Marcionitis quod Marcioni de arbitrio suo fidem innovare. Lib. de præscrip. C. 42.

Here we see a complete *Babel* of Jarring Re-formations chopping and changing, building and destroying, doing and undoing; and all these *Changes*, *Incoherencies*, and *Contradictions* flowing from a Principle settled by the first *Reformers*, and still main-tain'd by the *Reform'd Churches*, as is manifest from Mr *Lesly's Case stated* pag. 46. where he has these remarkable *Words*. *Private Judgment is all we have for the Belief of a God and of Christ.* --- in short, WE MUST TRUST TO IT IN EVERY THING WITHOUT EXCEPTION. Nay the Doctrine of *private Judgment* in Opposition to *Church Authority* is so essentially necessary to support the whole Building of the Reformation, that whoever gives it up must at the same Time give up the Reformation itself. Now I ask whether a Principle, which is an unexhaustible Source of *Confusion*, *Incoherencies*, *Heresies*, and *Schisms*, can be a Doctrine according to the *Word of God*? If it be, we must join issue with *Calvin's Blasphemy* in teaching that *God is the Author of Sin*. But I have now said enough to make it plain that the two first Marks of an extraordinary Vocation, to wit, *Holiness of Life*, and *Purity of Doctrine* were wholly wanting in the first *Reformers*. Let us now see what is to be said concerning the third Mark. viz. *the Gift of Miracles*.

ART. IV.

No extraordinary Vocation without the Gift of Miracles.

IF the first *Reformers* had a Commission imme-dately from God to reform the publick Faith and Discipline of the Church, it follows that they were vested with a Power and Jurisdiction not only of a larger Extent than the ancient Prophets ever had,

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but even fully equal to that of the Apostles themselves. For

First, it made them the Source of a new Ecclesiastical Ministry; because the former, which Christ had establish'd, remain'd no longer in Force, as they pretended.

2dly, it gave them a Power to establish Articles of Faith unknown for such to the whole World: to revoke the Decrees of ancient Councils, declare such Doctrines orthodox as had been condemn'd by the universal Church in former Ages, pull down the ancient Form of Church-government, and set up a new one in it's Place.

3dly, it gave them a Jurisdiction over the whole Christian World, and full Authority to plant their new Gospel, where-ever Christianity was profess'd. Because an extraordinary Commission to reform the Faith and Discipline of the Church regards one Nation no less than another.

4ly, it gave them a Power to suspend, depose, and excommunicate the whole Body of Bishops and Pastors upon Earth, if they refused to submit to their new Gospel. Nay if their Commission was really from God, all Bishops deposed and excommunicated by them were bound to regard themselves as validly deposed and excommunicated, and have Recourse to their Authority to be reestablish'd in the Exercise of their Functions, even tho' they should have afterwards embrac'd the Reformation.

Lastiy, if they really had a Commission immediately from God to reform both the Faith and Discipline of the Church, as soon as they had manifested themselves to the World, and publish'd their Reformation, all Christians upon Earth, that is, the whole Greek and Latin Church, Armenians, Jacobites, Nestorians, Eutychians, &c. were bound to renounce

This was the real Extent of the *extraordinary Commission* pretended to by the *first Reformers*; and it is manifest their Pretension was at least as mad and extravagant in Appearance as that in another kind would be of a Man, who should issue forth a Proclamation that God had constituted him *universal Monarch* of the *World* with full Power to depose all *Emperors, Kings, and Princes*, that should refuse to own his Title. Now what Judgment would the *World* make of a Man laying Claim to such an universal Monarchy as bestow'd upon him immediately by God? Would any Thing less be demanded of him than clear and uncontested Miracles to prove his Title, since without that Proof it could not be made manifest either to Sense or Reason? And if he should refuse to yield to so reasonable a Demand, would he not be treated either as a Madman, or as a Cheat and Impostor? It cannot be question'd but he would and it follows from it, that unless the *first Reformers* had the *Gift of Miracles* bestow'd upon them, we must form the same Judgment of them; because their claiming an *immediate Commission* from God to reform both the *Faith* and *Discipline* of the Church, that is, to degrade all her former Bishops and Pastors, reverse the Decrees of her ancient Concils, abolish her most solemn Devotions, and make themselves the Source of a new *Ministry* and *Succession* was at least in all Appearance an Extravagance equal to the Imaginary one I have mention'd, and by Consequence wholly unjustifiable without the Testimony of Miracles to support it.

The Reason hereof is clear: because in the Case of such an extraordinary Pretension as that of an *immediate Mission from God* no Man can expect to be believed

believed without extraordinary Proofs, much less upon his own bare Word; by Reason of the important Consequences of it, which is either the Salvation or Damnation of millions of Souls. For the Pretenders to such a Mission are either Seducers or not: if they be, the People are bound to shun them; if not, they are bound to listen to their Voice; because there is certainly an indispensable obligation of obeying Persons raised by God in an *extraordinary Manner*. For as he gives such Persons an unquestionable Authority to govern the People, so he lays by Consequence an Obligation on the People to submit to their Government, the one being wholly inseparable from the other. The People must therefore have some rational Grounds to Judge by, that the Pretenders to such an Authority are really vested with it: because it is impossible they should comply with the Duty of Obedience without knowing the Persons they are bound to obey. And how can this be known in the Case of an *extraordinary Vocation*, which of itself it not manifest either to Man's Sense or Reason, unless the Pretenders to it prove their *immediate Commission from God* by shewing his Seal to it from the visible Testimony of *Signs* and *Wonders* as the Apostles did, and even Christ himself, who declares in the Gospel, that *if he had not done among the Jews the Works, which no Man ever did, they had not had Sin.* Joh. 15. v. 24. which amounts to a positive Declaration that Miracles are a necessary Proof of an *extraordinary Vocation*.

This was most certainly the Judgment of the ancient Fathers, who objected the Want of Miracles as a conclusive Argument against the Teachers of new *Doctrines*. Has *Novatian* (said St *Pacian*) the Gift of *Tongues* or of *Prophecy*? Has he restored Life to the Dead? For without some of these miraculous

Gifts he cannot claim a Right to establish a new Gospel. For the same Reason *Tertullian* requiring of *Hermogenes* and *Nigidius* an Account of the Authority they took, demanded at the same Time Miracles for a Proof of their Mission. *Volo & Virtutes eorum proferri*. Because, says he, when Christ sent his Apostles to preach he gave them the Power of Working the same Miracles himself had wrought. *Lib. de Praescript. C. 30.* And the same *Tertullian* observes, that no Man coming as sent or under the Authority of another ever pretended to be believed upon his own bare Word, *nemo veniens ex alterius Authoritate ipse eam sibi ex sua affirmatione defendit*.

Luther therefore may tell us as often as he pleases that he had his *Doctrine from Heaven*, and received his *Ministry NOT OF MEN NOR BY MEN, BUT BY THE GIFT OF GOD AND REVELATION OF JESUS-CHRIST*. Calvin may likewise tell us if he pleases that the *Commission our Saviour gave him and his Fellow-reformers was WHOLLY EXTRAORDINARY, and not to be examined BY THE COMMON RULES*. *Theodorus Beza* may bluster and swagger against the ordinary *Mission*, and their *Synods* and *Confessions of Faith* may stand up for the *extraordinary Vocation* of their first *Reformers*; but unless they shew *Miracles* to prove it, no Man in his Senses will believe them.

It will perhaps be ask'd, whether the *Gift of Miracles* be a *sure Mark* of an *extraordinary Vocation*, as well as a *necessary Proof* of it? I answer it is not. Nay on the contrary all the holy Bishops and Pastors, who since the Time of the Apostles have confirm'd the Truth of the Faith they preach'd by uncontested *Miracles*, ne'er had any other than what we call an *ordinary Mission*: that is, a *Mission received from the lawful Successors of the Apostles*; so that there is not an Example since their Time allow'd of by the Ca-

tholick Church of any one Person sent immediately by God to preach the Word and administer the Sacra- ments. For that must of Necessity have made a Breach in the Apostolical Succession of the sacred Ministry, contrary to the Doctrine of all Antiquity as well as to the Promises of Christ, that it should be continued in the Church to the End of the World.

But do not we ourselves cry up many Persons as raised by God in an extraordinary Manner, such as St Benedict, St Bernard, and other Founders of Religious Orders? I answer that if the Meaning of it be that God by a superabundant Effusion of his holy Grace has been pleased from Time to Time to render these and many other such Persons proper Instruments of his Mercies for the Conversion of Sinners, and to repair the gradual Decays of Christian Morality (which is a *Reformation* the Church continually prays and labours for) nothing is more certain than that God many Times raises Men in this Manner for the Service and Edification of his Church. But did any of these Persons separate themselves from the Communion of their *Mother Church*? Did any of them set up Altar against Altar, Church against Church, or rebel against their lawful Superiours under Pretence of an extraordinary Vocation to the Ministry? On the contrary they did every Thing according to the Canons of the Church, and their Mission was convey'd to them by the ordinary Channel. Nay they were the very Patterns of *Humility*, *Submission*, and *Obedience* to superiour Powers, and never made a Step but as directed by them: much less had they the Presumption to think themselves wiser than the *Catholick Church*, or assume an Authority to reform her *Faith*, which according to Tertullian is wholly irreformable. *Regula fidei una omnino est; sola immobilis & irreformabilis.* C. i. de Virgin: Ver-

landis. Because Christ has promised to his Church the Spirit of Truth for her Guide, Joh. 16. v. 13. and to abide with her to the End of the World, Math. 28. v. 19. So that the Reformation these holy Men undertook regarded wholly the Correction of Manners. It was not their Business to preach a new Faith, but to exhort the People to live up to the sacred Maxims of the Faith they had received from their Forefathers: and there is not a Christian in the World but is bound to contribute to this Sort of Reformation, if not by Preaching, at least by Practice and Example. So that if Luther, Calvin, Zuinglius and Archbishop Cranmer had labour'd for a Reformation of this kind, and proceeded in it according to Rule and Order, the whole World would have admired their zeal; nor would any of them have stood in Need of an extraordinary Mission, but only of a greater Stock of Humility, Mortification, Obedience and other Virtues to qualify them for it: and God, who can work Miracles by what Instruments he pleases, might perhaps have bestow'd that Blessing on them, as he has done on many others Labourers in his holy Vineyard. Whereas these proud Pretenders to an extraordinary Vocation were so far from being endow'd with the Gift of Miracles, that Erasmus was wont to reproach them that not one amongst them could ever so much as cure a lame Horse; much less give Sight to the Blind, Health to the Sick, or Life to the Dead.

But was not the sudden and stupendious Progress of the Reformation a kind of Miracle, and sure Mark of the divine Approbation of it? I answer first in Mr Dryden's pithy Expression, that a down-hil Reformation rolls on very fast. I answer 2ly, that Success is the most equivocal Mark that possibly can be of the divine Approbation of any Undertaking. For if it were

a solid Proof of it, every successful and prosperous Wickedness would have the divine Approbation to justify it. The famous Rebellion in fourty two was prosperous in all it's Undertakings; yet I hope no good Subject will say that God approved it. The Progress of *Mahometanism* is without Example; and will any Christian say it is a Religion approved by God? Again, the Progress of *Arianism* was so prodigious, that there were sometimes Assemblies of above three hundred *Arian* Bishops at once: it was supported by Christian Emperors and Kings; the most zealous Champions of the Catholick Faith were either murder'd, or imprison'd, or sent into Banishment. In a Word, the Christian World was astonish'd at the general Inundation of it. And yet I never heard any Christian call this a *Miraculous* Event, or insist upon it as a Mark of God's Approbation of it,

Yet there is a peculiar Circumstance, which renders this Progress of *Arianism* still more astonishing, to wit, that it was a meer speculative Heresy, and no ways flattering Men's Passions or Proneness to Libertinism. For it neither dispensed with *Fasting*, nor *religious Vows*, nor *Confession* of Sins, nor *doing Penance* for them, but kept up all the Rigour of Ecclesiastical Discipline: whereas the *Reformation* had the most powerful Attractives to draw into it's Interest all Persons of a *wordly*, *sensual*, and *carnal* Disposition, of which there are always great Numbers in the Church. *Princes* and other *Men of Figure* were charm'd with the alluring Prospect of enriching themselves with the Plunder of the Churches Patrimony. *Priests*, *Friars*, *Monks*, and *Nuns* were prevail'd upon by the Temptation of Exchanging their *Confinement*, *Austerities*, and *Breviaries* for the wordly Pleasures of *Liberty* and *Ease*, and the more agreeable

Company of *Wives* and *Husbands*, and the common People could not but be very well content to be rid of so many troublesome *Fasts*, and the importune Exhortations and Reprimands of their Confessors: So that the great and sudden Progress of a *Reformation* so agreeable to all the Inclinations of corrupt Nature, and wherein all Sorts of Passions found their Account, is so far from having the Appearance of a *Miracle*, that we may rather call it a *Miracle* of God's Grace that it stopped where it did, and look upon the Preservation of his Church from such a powerful and dangerous Contagion as a most remarkable Instance of the Indefeasibleness of his Promise, *that the Gates of Hell shall never prevail against her*.

I conclude from what has been said that *Luther* and *Calvin* the two principal Reformers were two rank *Cheats* and *Impostors*. Because whoever sets up for an *inspired Man*, and pretends to an extraordinary Commission from God to reform his Church, deserves no better Name, if he cannot make good his Title, and is even convicted of Falsehood.

Those of the *Church of England* will say, what have we to do with *Luther* and *Calvin*? For we are neither *Lutherans* nor *Calvinists*, but have a *Reform'd Church* of our own which by it's worthy Members is justly call'd the *best Church of the World*. I confess I have often been surprized at this Expression: because the *Nicene Creed* allow'd of by that Church tells us that there is but ONE, holy, Catholick and Apostolick Church. *St Paul* says likewise that there is but one *Faith*; and to be sure the *Creed* speaks of the *true Church*, and *St Paul* of the *true Faith*, and by Consequence but one *true Religion*. This being so, I cannot well conceive how either the *Church of England* or any other should be the *best Church of the World*. For that implies a Comparison, and supposes that there are several very good

Churches, Faiths, and Religions in the World, but like Trades, Houses, or Families some better than others. A strange Absurdity! contrary to Scripture, and unknown to all Antiquity, which never admitted but of one Church and Communion of all the Faithful throughout the whole World united in the Profession of one and the same true Faith.

But let that be as it will. If the *Church of England* be the best *Church in the World*, one necessary Condition to make her so is to profess the best *Faith in the World*. Now then I desire some worthy Member of that Church to answer me this short Question, to wit, whether *Luther* and *Calvin* were Cheats or not? If he denies it, he must give himself the Trouble to Confute both this and the two preceding Articles, which I conceive will be a hard Task to perform: because in the second Article he will find it fully proved both from their own Words and other authentick Testimonies that they effectually set up for inspired Men, and challenged to themselves an immediate Commission from God. And he will find it demonstrated in this and the preceding Article, that they were wholly destitute of all the Marks of such a Mission: nay over and above that some of their Doctrines were so exorbitantly scandalous, that it would be Blasphemy to attribute them to any other than the Father of Lies.

But if the Advocates for the *Church of England* be convinced by the Force of these Arguments (as I hope every reasonable Man will be) that *Luther* and *Calvin* were rank Impostors, then they do not act rationally, unless they have an entire Diffidence of all the Changes they made both in the publick *Faith* and *Discipline* of the Church, and suspect the new Doctrines they broach'd to have been the Fruit not of a sincere Conviction of Judgment, but either of

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their violent Hatred to the Pope and their *Mother-Church*, or of some other criminal Passion: for 'tis certain there is no Sort of Wickedness, which an avow'd Impostor is not Capable of. But ought not those then of *the Church of England* at the same Time to suspect the Truth of all the Doctrines they have espoused after the Examples of such notorious Seducers? Would they think it safe to drink the Waters of a *poison'd Source*, or eat a Fruit growing from a *poisonous Root*? No surely. They ought therefore to have at least a Diffidence of, and suspect all the Doctrines, wherein they differ from the *Church of Rome*, because they all flow'd from a *poisonous Source*. Two rank Impostors were the primary Authors of them in Opposition to the *whole visible Church* then upon Earth, and this alone is sufficient for any rational Man to reject them. Neither will it any ways avail the Advocates of *the Church of England* to say they are neither *Lutherans* nor *Calvinists*: for it is not the *Name* but *Doctrine* that makes Men Disciples of this or that Sect; and they will in Spite of their Hearts be the true Disciples of two notorious Seducers, as long as they sympathize with them in all the Doctrines, wherein they differ from their *Mother-Church*, tho' they follow them not in those that are grossly scandalous. I shall now proceed to prove, that the *first Reformers* had not even an ordinary Mission.

A R T. V.

The first Reformers had no ordinary Mission.

IT appears manifestly from what has been said, and even from plain Fact, that the *first Reformers* took upon them to change the whole Face of Religion both as to *Faith, Government, and Discipline*.

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The Pope was stripped of all his Authority both as *Patriarch of the West*, and *Head of the Catholick Church*. The *real Presence* of the sacred Body and Blood of Christ in the blessed Sacrament believed by the whole Christian World both *East* and *West* was transform'd into a meer *figurative Presence*. The holy sacrifice of the *Mas* offer'd from *East* to *West* according to the Prophecy of *Malachy* was render'd execrable and odious as much as in them laid. The *Invocation of Saints* and the relative Honour paid to their *Pictures*, *Images*, and *Reliques*, tho practised by all the most eminent Lights and Saints of Antiquity was run down for *rank Idolatry*. The *Sacraments* instituted by Christ were reduced from seven to two. The solemn Ceremonies of *Baptism* more ancient than the first *Nicene Council* were abolish'd. The *Rule of Faith*, which till then was the *Word of God* deliver'd to us either in the *canonical Books* or by *apostolical Tradition*, was changed into that of *Scriptures* interpreted by the *private Spirit*. In a *Word*, the solemn Fasts of *Lent*, *Emberdays* and *Vigils*, *religious Vows*, *Confession*, and doing *Penance* for our Sins were utterly reform'd away.

I confess, when I barely consider the extraordinary Nature of such an Undertaking, and the prodigious Extent and Consequences of it, I cannot wonder the *first Reformers* should form a Judgment that nothing but an *extraordinary Commission* from God could justify it in any Manner, how extravagant soever their Pretension to it was. For what Power upon Earth could give a Commission to any Set of Men to subvert in this Manner a Religion, which had at that Time the Prescription of near upon fifteen hundred Years, as shall be proved hereafter? The Thing is wholly inconceivable in itself, unless we can imagine with any Colour of Reason

that the whole Church of Christ had been utterly blind, void of all Piety and Zeal, and under a continual Dotage for so many Ages together, and was cured all on a sudden of this *Blindneſs, Lethargy, and Dotage* by the Voice of these powerful Charmers, so as to give them a *Carte blanche* to act just as they pleased.

'Tis certain however, that both *Luther, Calvin, Theodorus Beza* and others were of Opinion that nothing less than an *extraordinary Vocation* could serve their Turn; and this shews manifestly, that they knew nothing of the *ordinary one*, which their Ingenious Successors have since invented for them: which I think is a good Proof that they had no *ordinary Mission*: because it is but congruous to common Sense to Judge, that if they had had it, they would have known it, and accordingly insisted upon it.

Let us then examine the Reasons why they Judg'd themselves safest under the Shelter of an *extraordinary Mission*. The first was; because they had separated themselves from the Communion of the whole Christian **W**orld: so that there was not a visible Society of Christians upon Earth into which they could incorporate themselves, as will appear more fully hereafter. From what *Source* then, or through what *Channel* could the *ordinary Mission* be convey'd to them? Can **W**aters have their ordinary Course, when the Pipes and Conduits, through which they used to pass, are stopp'd or broken? In Reality they might as well have look'd for an *ordinary Mission* from the **W**orld in the Moon, as from any Christian Society upon Earth.

Another strong Reason against the *ordinary Mission* of the *first Reformers*, which they could not but be sensible of, was because it appears manifestly from the Practice of all Antiquity, that there never

was any *ordinary Mission* acknowledg'd by God's Church, but what was derived by an uninterrupted Succession from the *Apostles*, and convey'd down from Age to Age. and from Person to Person by the *Bishops*, who were their undoubted Successors. And this Truth is supported by such a constant and universal Tradition (as has been shewn in the first Article) that no Man of any sincerity can doubt but it has it's Source from the Apostles themselves. Now all the Bishops at least of the *Western Churches* were true Sons of the *Roman Catholick Church* and zealous Defenders of her Faith, when *Luther*, *Calvin*, *Zwinglius*, &c. first set up for *Reformers*. And can it enter into the Imagination of any Man of common Sense, that either any of these Bishops would, or that the foremention'd Reformers thought they would give them a Commission not only to subvert the whole Frame of Ecclesiastical Government establish'd by that Church, but even to set up *new Churches*, *Faiths*, and *Religions* in Opposition to her? Truly it may as easily be believed that a King shall give a Commission to a Band of Ruffians to come and cut his Throat.

Here then I shall ask them in *Tertullian's Words*, *qui estis vos? quando & unde venistis?* Who were these Reformers? Whence did they come? Who gave them a Commission to pull down their *Mother Church*, and turn her *Faith* and *Discipline* out of Doors? Were they the *People* or *secular Princes*, who gave them this Authority? Alas, how can the *Laity*, who have no *Ecclesiastical Power* or *Jurisdiction* themselves, give it to others? Nay they may as well pretend to give them the Power to fly, or to give Health to the sick, Sight of the Blind and Life to the Dead. Or did they receive it from the *Greek Church*, or from any of the other *Churches of the East*? All these were utter

Strangers to them in the Beginning of the Reformation, and since they have been inform'd of their Proceedings have disown'd them as a spurious Race, and openly declared against their Doctrines; as is demonstrated from incontestable Records in Mr Arnauld's *Perpetuité de la Foi* to the everlasting Confusion of the French Hugonot Ministers, who were so indiscreet as to provoke him to it.

Lastly, will they pretend to have received their Power and Jurisdiction from the *Church of Rome*? If so, I must repeat in short what I said just now, viz. that no Man in his Senses will believe the *Church of Rome* ever gave a Commission to any Man to destroy herself. So that the Consequence of all is, that they had their Commission from their own dear selves; as *Thieves and Robbers* have, who plunder and murder upon the high Way according to our Saviour's Character of *false Guides*. Joh. 10. v. 10.

But I must here observe over and above that the Advocates for the *ordinary Protestant Mission* from the *Church of Rome* do hereby fairly acknowledge her Authority to give a *lawful Mission*: the immediate Consequence whereof is, that they must likewise acknowledge her to have been the *true Church of Christ* at the very Time when they form'd their *Schism* against her; because a *false Church* cannot give a *lawful Mission* to preach the *Word* and administer the *Sacraments*; and so by another undeniable Consequence they apostatized from the *true Church of Christ* acknowledg'd for such by themselves.

It follows again, that as they are bound to acknowledge her Authority to give a *lawful Mission*, so they must likewise own she had a Power to *suspend*, *interdict*, and *excommunicate* such Members as set up the Standard of Rebellion against her: for the one is wholly inseparable from the other. But this spoils

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all, and utterly destroys the pretended ordinary Mission of the Reform'd Churches from the Church of Rome: because the first Authors of the Reformation were effectually excommunicated by her; and Persons excommunicated have neither themselves the Power of Exercising their Ministry, nor by Consequence of Conveying it to others. For no Man can give that Power to others, which he has not himself.

This will fully answer the Question chiefly insisted upon by those, who justly stand up for the Divine Institution of Episcopacy: viz. whether those amongst the Reformers, who had been validly ordain'd by the Church of Rome, had not a Power by Virtue of their Ordination to preach the Word and administer the Sacraments? For I answer first that Excommunication deprived them of all Power of Exercising their respective Functions. I answer 2ly, that their Power of preaching the Word could go no farther than as it had a Conformity to the Doctrine of the Church that gave them their Orders. For I take it to be a certain Truth, that they had no Power given them to cut the Throat of their own Church; as Doctor Whiston and others ordain'd by the Church of England had no Power by Virtue of their Ordination to teach Doctrines condemn'd by that Church; and as the Arian and Donatist Bishops, who had been validly ordain'd by the Catholick Church had no Power by Virtue of their Ordination to preach their impious Doctrines. Nay we may as well maintain, that the Commander of a Party, who has a Commission to attack the Enemy where-ever he meets them, has a Power given him to burn, pillage, and destroy both Friends and Foes: which is most highly ridiculous; because exceeding a Commission is as unwarrantable as Acting contrary to it.

But has not every Pastor a Power nay Obligation

to reform Errors and Abuses crept into the Church? I answer, that if we may depend securely upon the Promises of Christ the Catholick Church will never be guilty of any Errors against Faith, and therefore will never stand in Need of being reform'd by any of her Pastors. So that my direct Answer to the Question is, that it implies no less a false Supposition, than if it should be ask'd, whether every Pastor has not a Power nay Obligation to reform Errors taught by the Apostles?

But as to Abuses in Practice, every Pastor is bound to do his best to reform them provided they be real ones: but he ought to be very well assur'd that they are so, before he undertakes to correct them. For if every private Pastor had an Authority to reform merely supposed or imaginary Abuses, endless Divisions and Schisms would be the unavoidable Consequences of it. In Effect this was the sole Occasion of the ancient Schisms of the *Donatists* and *Novatians*, and that of the *Anabaptists* in our latter Days. The *Donatists* pretended that the Allowing of the Validity of Baptism confer'd by *Hereticks* was an Abuse. The *Novatians* cry'd out against the pretended Abuse of admitting those to Penance, who had fain in the Persecutions: and the *Anabaptists* clamour with the same Violence against *Infant-baptism* as an Abuse against the plain Word of God. But because the Catholick Church never regarded these Practices as Abuses, but on the contrary as a Discipline supported by *Apostolical Tradition*, it was unlawful for any of her Pastors to take upon them a Power to reform them of their own Heads.

Suppose a Bishop or Parson of the *Church of England* should of his own Head undertake to abolish the *Sign of the Cross* in the Administration of *Baptism*, the *Ceremonies of Ordination*, of *Blessing Chur-*

ches, and other such Practices still retain'd in their Church, under Pretence of reforming *Abuses* as smelling too rank of *Popery*, I ask whether that Plea would be admitted? I rather believe such a Pretended Reformer would be very warmly opposed by his fellow-Bishops or Parsons, who in this Case would be clear-sighted enough to perceive a Difference between *real* and *imaginary* Abuses: and I heartily wish it may open their Eyes to let them see that the fiery Zeal of the *first Reformers* against every Thing they were pleased to call *Abuses* (as *Monastical Vows*, the *Celibacy of Priests*, the *Invocation of Saints*, honouring their *Reliques*, *Images*, or *Pictures*, and *Praying for the Souls departed*) was not a zeal according to knowledge, but a Cloak to cover the Irregularity of their unwarrantable and uncanonical Proceedings.

But I shall now proceed to another Sort of Argument to prove that the *first Reformers*, whether ordain'd or not ordain'd by the *Church of Rome*, could not possibly have a *lawful Mission* from her; and this I shall prove from their own Writings; as likewise from the Writings of the true Sons of the *Episcopal Church of England*, who have thereby given a mortal Stab to their own Church.

A R. T. V I.

Protestants convicted from their own Writings, that they have no lawful Mission from the Church of Rome.

The Principle I go upon is this. viz. that an *Heretical*, *Idolatrous* and *Antichristian* Church has no Power or Authority to preach the *Word* or administer the *Sacraments*: because this Power belongs wholly and solely to the true *Church of Christ*: and an *Heretical*, *Idolatrous* and *Antichristian* Church can-

not be the true Church of Christ. If then it will appear that the Church of Rome has been constantly represented as an *Heretical, Idolatrous and Antichristian Church* both by the first Reformers and their Successors, it will plainly follow from their own Doctrine and Writings that none of the Reform'd Churches can possibly have a lawful Mission from her, because she has no lawful Ministry herself, if she be the Monster described in those noble Epithets.

First then let us see how the *Church of Rome* was set forth by the first Reformers, Luther declares indeed in his Book *de abroganda Missa*, that he had at first no small Difficulty to work himself into a Belief that the *Pope* was *Antichrist*, his *Bishops* the *Devil's Apostles*, and the *Catholick Universities* his *Stews*. But with the Help of some powerful Medicines, as he speaks himself, this hard Morsel went down at last: and after that the *Pope* was the very *Antichrist* foretold in the *Revelations*, the *Church of Rome* was the *scarlet whore*, her *Synods* the *Synagogues of Satan*, and her *Bishops* the *Devil's Apostles*. Nay in a Book he wrote against the *Pope's Bull* instead of calling him *Pope* or *Bishop of Rome* he stiles him *Antichrist* in the very Title prefix'd to it thus, *against the execrable Bull of Antichrist*; which shews that amongst the *Lutherans* he was very well known by that Name.

Calvin maintain'd in express Term that the *Bishops* of the *Church of Rome* were not *true Pastors*, but the most cruel *Butchers of Souls*, Institut. L. 4. C. 10. and in the same Treatise L. 4. C. 2. §. 2. he tells his Reader that in the *Church of Rome* instead of the *Lord's Supper* a horrible *Sacrilege* is substituted in it's Place: that the *Worship of God* is entirely disfigured by a *Heap of Superstitions*: that the *essential Doctrine of Christianity*, without which it cannot subsist is either buried or utterly destroy'd: that her publick Assemblies are Schools

Schools of Idolatry and Impiety, and that no Man ought to be afraid of separating himself from the Church by avoiding to be an Accomplice in her Crimes. In his Letter to the King of Poland he declares positively that her Ministry was interrupted, and in his Method of Reforming the Church, that she was fallen into utter Ruine.

Theodorus Beza his faithful Disciple told the Cardinal of Lorain that they had renounced the papistical Ordinations as the Mark of the Beast; as he likewise told Saravias that they were no better than an infamous Commerce with the Romish Harlot, and more polluted than the Pay of Prostitutes forbid by God to be offer'd in the Temple.

The 31. Article of their Profession of Faith declares that the Church was fallen into utter Ruine and Desolation. And the 28th Article condemns all popish Assemblies, because the pure Word of God was banish'd out of them, and the holy Sacraments were corrupted, bastardiz'd, falsified, or rather entirely annihilated. That all Idolatry and Superstition was practised in them, and that whoever follow'd their Practices, or communicated with them, cut himself off from the Mystical Body of Jesus-Christ.

From these Principles they argued very consequently, and infer'd that they could not possibly receive a lawful Mission from the Church of Rome, but that the safest Course they could take was to insist upon an immediate and extraordinary Vocation from God. And truly if the Premises were true, the Consequence would be undeniable.

But have those of the Episcopal Church of England been more moderate in their Writings? I leave the Reader to Judge whether they have or no.

Perkins in his Exposition upon the Creed page 400. writes thus, *We say that before the Days of Luther for the Space of many hundred Years an UNI-*

The Book of Homilies order'd by the 35th Article of Religion to be read in Churches as containing a godly and wholesome Doctrine, in the Homily against the Peril of Idolatry 3. Part, London 1687. pag. 251. has these remarkable Words. *Laity and Clergy, learned and unlearned, all Ages sects and Degrees of Men, Women and Children of whole Christendom have been at once drown'd in ABOMINABLE IDOLATRY --- and that for the Space of eight hundred Years and more.*

Mr Napier (of whom more hereafter) in his Book upon the Revelations. Prop. 37. pag. 68. writes thus. *From the Year of Christ 316. the ANTICHRISTIAN and Papistical Reign has begun, &c.*

Dr Beard in his Book entitled *Antichrist the Pope of Rome* tells his Reader, that she Pope has set up a new God, namely a Piece of Bread in the Mass --- that he exalts himself above all that is God, nay above God himself.

Mr Surcliff in his Survey of Popery writes, that Popery as a Sink has together with HERESIES received into itself most gross and HEATHENISH IDOLATRY --- that it is nothing else but a Pack of OLD AND NEW HERESIES --- that the Romish Church consists of a Pack of INFIDELES --- that the Pope is ANTICHRIST --- that the popish Church has NO TRUE BISHOPS OR PRIESTS --- and finally, that Popery in many Points is more abominable than the DOCTRINE OF MAHOMET.

Stillingfleet a Doctor and Bishop of the Church of England has writ a large Volume to prove Roman Catholicks IDOLATERS, and Mr Lefty in his Case stated following Stillingfleet's System has employ'd about 30 pages to prove us as rank Idolaters as Heathens ever were.

Lastly a scurrilous Libel entitled, a Protestant

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Resolution shewing his Reasons why he will not be a Papist writ by Way of Questions and Answers in the Form of a Catechism reprinted several Times a few Years ago, and industriously dispersed throughout the Kingdom, has the following Question and Answer pag. 10.

Q. *What was there in the Romish Religion, that occasion'd Protestants to separate themselves from it?*

A. *In that is was a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, BLASPHEMOUS RELIGION.*

This indeed is outragious in the highest Degree, and more becoming the Brutality of a Savage, than one that sets up for a Guide and Teacher of Christians. I omit innumerable others to save myself the Trouble of transcribing Volumes, and appeal to the Generality of Protestant Laicks, whether the Idea of Popery being a Religion full of *gross Errors, Superstitions, and Idolatry* has not been familiar to them from their very Childhood: and since such Notions are not born with us, they must have been instill'd into them by their Teachers. I pray God to convert their Hearts, and forgive them the Guilt of so grievous a Sin.

'Tis however plain and undeniable that the Generality of Protestants have in a Manner conspired together to give this foul Character of the *Church of Rome*, and so they stand convicted by their own Doctrine and Writings, that they cannot without the greatest Incoherency and even Absurdity pretend to derive a *lawful Ministry* from that Church for the Reason I have already often repeated, viz. because an *Heretical or Idolatrous Church* has herself no *lawful Ministry*, and therefore cannot communicate it to others. Nay tho a Person had a *lawful Mission* before, he would forfeit it by communica-

ting with such a Church ; because whoever communicates in *Sacraments* or *Worship* with *Hereticks*, *Schismaticks*, or *Idolaters* becomes guilty of their *Heresy*, *Schism*, or *Idolatry*, and is thereby render'd incapable of Exercising his Functions lawfully. And this alone is a convincing Proof, that neither *Luther*, nor *Calvin*, nor *Zwinglius*, nor *Carolostadius*, nor *Bishop Cranmer*, nor any of the first Reformers could possibly have a *lawful ordinary Mission* according to their own *Doctrine*, wherein they have represented the *Church of Rome* as an *Heretical and Idolatrous Church*; because they had all communicated with her for many Years in all her *Sacraments* and *Worship*.

Now then I leave *Protestants* to consider seriously from whence they have their *Ministry* or *Mission*? By their blind Zeal against *Popery*, and violent Hatred to the *Church of Rome* they have effectually stopp'd up that Channel against themselves, through which alone it had pass'd for fifteen hundred Years before the *Reformation*, and when they separated themselves from that Church, as they never incorporated themselves into any other Society of Christians, so have they been from the very Beginning, and continue stil to be a *separate Body* and *Communion* from all other Christian Churches as well as from the *Church of Rome*; and so they cannot have received their *Mission* from any of these. Neither can they have received it from the *People* or *secular Magistrate*, because they have no *ecclesiastical Power* or *Jurisdiction* themselves. How then do they come by it? It certainly behoves them to give a satisfactory Answer to this Question: Because the *Salvation* or *Damnation* of Millions of Souls depends upon it.

Some will perhaps say, that tho the *Church of Rome* be painted in very black Colours by great Numbers of *Protestant Teachers*, yet the more imp-

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derate Part pretend not that she has *lost* the Faith, but only *obscured* it: that the Foundation remains good, but she has built a great Deal of Stubble and Straw upon it: that therefore she has always had a *lawful Ministry*, and by Consequence a Power to communicate it to others. But these are all empty Words, and serve for nothing else but to throw a Mist before the People's Eyes. I shall therefore propose two *Dilemma's* to clear the whole Matter.

First. Either the *Church of Rome* is a *superstitious* and *Idolatrous Church*, or not. If she be, she has no *lawful Ministry*, nor by Consequence a Power to communicate it to others. If not, what Opinion must all rational Men have not only of the *first Reformers*, but of the Generality of *Protestant Teachers*? Must they not regard them as Men void of Honour and Conscience, as *Seducers*, *Impostors*, and the *foulest Calumniators*, that ever were upon the Face of the Earth? Nay must they not think their Leaders, who still promote or countenance this unchristian Calumny to be utterly destitute of all Hopes of Salvation, unless they make some publick Reparation of Honour to the *Church*, which both they and their Forefathers have slander'd in such a notorious Manner? I think the Matter is beyond all Question according to this received Maxim of Christian Morality, *that the Sin of Injustice is incapable of Pardon, if Restitution be not made.*

Again. Either the *Church of Rome* is an *Heretical Church*, or not. If she be it follows again, that she has no *lawful Ministry*, nor a Power to transmit it to others. If not, there follows a Train of the most destructive Consequences to all the *Reform'd Churches*. For if she be not an *Heretical Church*, then her whole Faith is *Orthodox*, and it follows that the *Pope's Supremacy*, the *Church's Infallibility*, *Transubstan-*

siation, the Sacrifice of the Mass, the lawfulness of Communion in one kind, of Invoking the Saints, and Honouring their Reliques, Images and Pictures, and many more Articles denied by the Reform'd Churches are all Articles of reveal'd Faith, because they are all proposed as such by the Church of Rome, and if any of them were not reveal'd Truths, she would be manifestly guilty of Heresy: because to add to the reveal'd Word of God is as much Heresy as to detract from it: that is to say in plainer Terms, whatever Church declares that to be an Article of reveal'd Faith, which really is not so, is no less an Heretical Church, than that which denies Articles of Faith reveal'd by God.

Well then supposing the Church of Rome not to be an Heretical Church, it follows 1. that she is the true Church of Christ. 2. That all the Reform'd Churches have separated themselves from the true Church of Christ. 3. That in so doing they are all Schismatical Churches. 4. That they are likewise Heretical Churches in Denying the foremention'd Articles proposed by her as reveal'd Truths. And 5. that being Heretical Churches they are incapable of having any lawful Ministry: because no Man or Society of Men ever had a lawful Power to preach Heresy. This I call a Train of Consequences destructive to all the Reform'd Churches, if the Church of Rome be not an Heretical Church; and if she be one, they can have no lawful Mission from her: and so they are hemm'd in betwixt the two Horns of this Dilemma, one of which must give them a mortal Wound, let them turn themselves what Way they please.

But it may perhaps be ask'd, whether if the whole Church of Christ should fall into Heresy or Idolatry, there would be no Possibility in that Case of a lawful Ministry or ordinary Mission? I answer first, that

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the Case is impossible: because Christ has positively promised his Church, *that the Gates of Hell shall not prevail against her.* Math. 16. v. 18. And *that he will be with her unto the End of the World.* Math. 28. v. 20.

I answer 2dly, that if it were possible for the whole Church to apostatize, the Ecclesiastical Ministry or *Mission* as establish'd upon the Footing it now is would cease of Course in that Case, and an extraordinary *Vocation* would then be absolutely requisite to authorize Persons to establish a new *Ministry* in Case it should please God to form a new *Church*. Which was the very Principle the first *Reformers* went upon, when they claim'd an extraordinary *Vocation*: and they argued very justly, as I observed before, if it had been true what they pretended, that the whole *Church* was fallen into *Heresy* and *Idolatry*.

There remains now but one popular Argument to be answer'd, viz. that it was not the Business of the Reformation to preach a new *Faith*, or set up a new *Church*, but only to bring the Christian Religion back to it's *ancient Purity*, which surely any Minister of the Gospel may lawfully do. Thousands of the Laity, who know nothing of Ecclesiastical History, and swallow down without Examination whatever their Guides teach them, have been and are still seduced by the plausible Appearance of this Argument. For nothing is more certain than that the most ancient Christian Religion is that which was taught by *Christ* and his *Apostles*, and the Religion they taught is most certainly the *only true one*. When therefore the People are confidently told by their Ministers, that *Protestancy* is the *ancient Religion*, and believe it upon their Word, there they stick fully satisfied without enquiring any farther whether it be really so or no; whether their Ministers can prove it as easily as say it; or whether their Averring it be-

a safe Bottom to hazard their Souls upon? Whereas if they made these Enquiries with the Sincerity requisite in a Concern of this importance, they would soon discover their State to be the same as that of Persons under the delusion of a pleasing Dream. And indeed as long as they continue under this delusive Dream of having *Antiquity* and the *primitive Ages* on their Side, all Endeavours to convince them of this or that particular Truth is but Labour lost like Speeches made to Persons in a profound Sleep. For which Reason I shall endeavour to awake them out of it with the Help of the following Articles, wherein it will be made plain that the Doctrine commonly known by the odious Name of *Popery* was the very Doctrine of the *Catholick Church* in the *primitive Ages*, and by Consequence of the *Apostles* themselves.

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The Antiquity of the Doctrine call'd Popery.

Martin Luther an Austin Friar began his pretended Reformation in the Year of our Lord 1517. The Greek and Latin Churches, tho' they had been united in the general Council of Florence, were then again divided. Muscovy follow'd the Fate of the Greek Church, and the Spanish West Indies were, as they are now, in the Communion of the Church of Rome. The Greeks differ'd from the Latins only in the Article relating to the *Procession of the Holy Ghost*. Which however drew unavoidably after it that of the *Supremacy*: In all other *Doctrinal Points* whatever they agreed with the *Church of Rome*, as they do at present. For Proof whereof I refer the Reader to the learned Book intituled, *The Church of Christ shew'd*

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shew'd by the, &c. Part. I. Chap. I. pag. 10. 11. 12. 13
14. Where he may likewise be satisfied, that the Nestorians, Armenians, Coptes, Syrians, and Ethiopians also reject the Doctrine of the Reformation in all Points, wherein it differs from the *Roman Catholic Church*.

As to the *Latin Church*, that is, the *Church in Communion with the See of Rome*, at the Time when *Luther* set up for a Reformer, She was spread over all the principal Kingdoms of *Europe*: *England*, *Scotland*, *Ireland*, the whole *Empire*, with the 17. Provinces of the *Netherlands*, the large Kingdoms of *France* and *Spain*, all *Italy*, with the Kingdoms of *Naples* and *Sicily*, *Sweden*, *Denmark*, *Poland*, &c. were all united in the same Faith, acknowledging the *Pope* for their common Father, the true *Vicar of Christ*, and *supreme Head* of their Church. So that *Luther* had not any in the whole *World* to communicate with. And was it not a Presumption even to a Degree of Madness for a private Monk to set up his own private Judgment in Opposition to all Chritendom, and stand single against the whole *World*? Truly it would look like a Dream rather than a serious Truth, were it not attested by all *Writers*, and *Luther* himself. For in the Preface to his *Works* he boasts, that he was alone at first. *Primo solus eram.*

Calvin owns the same Truth Epist. 141. We have been forced, says he, to break off from the Communion of the whole *World*. A toto mundo discessiōnem facere coacti sumus. Nay many *Protestant* *Writers* glory in *Luther's Separation* from the whole *World*. If there had been right Believers, says one, who went before *Luther* in his Office, there had been no need of a *Lutheran Reformation*. [*Georgius Billius* in Aug. Conf. Art. 7. pag. 137.] It is ridiculous, says another, to

think that in the Time before Luther, any had the Purity of Doctrine, and that Luther should receive it from them. [*Bened. Morgenstern. de Ecclesia.* pag. 145.] This Gentleman like a *Drag-net*, Sweeps all before him; *Fathers, Councils, Doctors*; nay I fear the *Apostles* themselves will scarce escape.

'Tis then an incontestable Truth, that *Luther* did not only separate himself from his own *Mother-Church*, but that there was not any preexistent visible Church of Christians in the whole World, into which he could incorporate himself. But how long had the *Roman Catholick Church*, from whose Communion he separated himself, already had a Being before the Reformation? This is a Point of great Importance, and challenges a serious Examination.

'Tis certain she was venerable for her Antiquity even at the Time, when *Luther* took upon him to reform her. For, 1st, All separate Christian Communions then extant in the World had either gone out immediately from her, or spawn'd from those, that had: And some of these were very Ancient, as the *Nestorians*, *Eutychians*, and such others.

2dly, The four first general Councils were all in Communion with the Bishop of *Rome*. The first of *Nice* against the *Arians* Anno 325. was in the Communion of Pope *Sylvester*, whose Legates together with *Osius* presided in it.

The second of *Constantinople* against the *Macedonians* Anno 381. was in Communion with Pope *Damasus*; whom the Fathers of that Council in their synodical Letter to him, thank for calling them to a Council as his Members; and *Damasus* in his Answer styles them his most honourable Children.

The third of *Ephesus* against *Nestorius* Anno 431. was in the Communion of Pope *Celestin*. Whole

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Legate told the Council that his Master was their Head, and the Successor of St Peter; whose Place and Authority the Bishop of Rome held *Act. 2. T. 3. Conc. p. 619. Act. 3. p. 626.* against which not one in the Council made the least Exception. So that it even proves a great Deal more, than is necessary for my present Purpose.

The fourth of *Calcedon* against *Eutyches* and *Dioscorus* *Anno 451.* was in Communion with St *Leo*; to whom the Council wrote in this Manner: *Rogamus igitur, & tuis decretis honora nostrum Judicium; & sicut nos Capiti in bonis adjecimus Consonantiam, sic & summis tua filiis quod decet adhibeat.* That is, We desire you to honour our Judgment with your Decrees: And as we have agreed with our Head in all good Things, so may your Highness grant to us your Children, that which is fitting. *Conc. Calced. in Epist. ad St Leonem. Tom. 4. pag. 837. D. E.*

I only mention these four general Councils, because they are allow'd of by the *Church of England.* *Act. 1. Eliz. C. 1.* And the Time, in which they were held, witnesseth their Antiquity; for the first was held near twelve hundred Years, and the last of the four above a thousand and fifty Years before the Reformation.

Whence it follows first, that the Church in Communion with the See of *Rome* not only had a Being, (whereof no Man doubts) but was wholly incorrupt and free from Errors both from the Time of the Apostles to the first General Council, and in the whole Interval of Time between that and the fourth or last Council allow'd of by the *Church of England.* The Reason is clear, because not one of the four first Councils accused her of any Errors; and had She been guilty of any, it cannot be doubted but those Councils would have call'd her to an Account

and condemn'd her, as they did the *Arians*, *Macedonians*, *Nestorians* and *Eutychians*. Nay 'tis manifest, that the Faith of those Councils and the *See of Rome* was one and the same; for otherwise they would not have been in the same Communion; and since the *Church of England* allows of those Councils, 'tis no less manifest, that She believes their Faith was *Orthodox*.

Whence it follows 2ly. That the *Church of England*, which owns the Authority of the four first Councils, must likewise acknowledge that the *Roman Catholick Church*, or the Church in Communion with the *See of Rome*, was at least free from Corruptions till the Middle of the fift Century, in which the fourth general Council was held.

Now then, if we can but make the *Popery*, which *Luther* reform'd, shake Hands with the Religion of those Times; that is, if it can but be clearly prov'd, that the very same Doctrine which was profess'd by the *Church of Rome* when *Luther* began to reform, was likewise profess'd by the *Catholick Church* in those ancient Times, in which she is acknowledg'd to have been free from Corruptions; will it not be a demonstrative Proof, that the *Doctrine call'd Popery*, and the *Church* which professes it, are as ancient as Christianity itself? The Evidence will certainly be beyond all Manner of Dispute. Let us then make some Enquiry into this important Matter, and see how far the *Doctrine Called Popery* may be traced, even from the Concessions of such *Protestant* Writers, as are beyond Exception.

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*The Antiquity of the Doctrine called Popery proved from
Protestants Writers.*

First, Bishop Tillotson Serm. 49. pag. 588. writes thus : *In the Beginning of the Reformation, when Antichrist sat securely in the quiet Possession of his Kingdom, Luther arose, &c. These Words securely and in the quiet Possession, must be own'd to be very Emphatical ; tho' I cannot draw any positive Consequence from 'em as to the Number of Years, which that secure and quiet Possession had already lasted : But since so learned a Man as the Bishop was could not be ignorant of it, 'tis probable he foresaw the Advantage we should make of it, had he been too particular : And therefore Judg'd it not safe to speak out ; but chose rather to leave his Reader in the Dark, than let him know more than was fitting for him.*

Perkins in his Exposition upon the Creed pag. 400. ventures to be a little plainer. His Words are these : *We say that before the Days of Luther for the Space of many hundred Years, an universal Apostacy over-spread the whole Face of the Earth, and that our Church was not then visible in the World. Here Popery, which the Author is pleas'd to call an universal Apostacy, is own'd to have over-spread the whole Face of the Earth for many hundred Years before the Days of Luther. However he did not think it proper to specify, as he might have done, how many Hundred Years this universal Apostacy had already lasted. But every intelligent Reader will be apt to guess, that when a Man says many Hundred Years, he does not mean a very small Number.*

But the Protestant Homily Book in Order to set forth

in the most pathetical Manner the Danger of Popery, which the Composer has the Charity to call *abominable Idolatry*; this Book, I say (the Authority whereof cannot be question'd) has ventur'd to explain some Part of *Perkin's many Hundred Years*. The Words are as follows: *Laity and Clergy; Learned and Unlearned; All Ages, Sects, and Degrees of Men, Women, and Children of whole Christendom had been at once drown'd in abominable Idolatry; And that for the Space of Eight Hundred Years and more: Hom. against the Peril of Idolatry. Part. III. P. 251.* Printed London Anno 1687.

Here then we have *Eight Hundred Years*, with a *more* at the End of 'em allow'd to Popery before the Reformation. The Word, *More*, may be made to signify as much, or as little as every one pleases. But it may modestly be extended so far, as to make the total Number amount to about *Nine hundred Years in all*; which brings *universal Popery* to St *Gregory's Time*, who transplanted it into *England*; where it flourish'd for the space of *Nine Hundred Years* before the *Reformation*. So that now we have brought it safe to the Beginning of the 7th Century: That is, within a *Hundred and Fifty Years* of the 4th general Council: And now I have only this small Interval of Time to provide for it; which if I can do with the Help of a good Protestant Guide, it will easily find its Way to the *very Time of the Apostles*.

But I have luckily met with one, who even outgoes my Wishes, and has conducted Popery not only to the 4th, but even beyond the 1st great general Council of *Nice*. The Person I speak of, is Mr *Napier*: Who in his Book upon the *Revelations Prop. 37. p. 68.* is so sincere as to own that Popery, which he cannot forbear giving an ugly Name to, *reign'd universally in the very Beginning of the 4th Century*.

and under the first Christian Emperor, that ever was in the World. But least any one should thro' Mistake think Mr Napier to be an obscure or inconsiderable Writer, Mr Collier in his Historical Dictionary has taken Care to publish his Merits; for he stiles him a profound Scholar, and of great Worth.

This learned and worthy Person then writes thus: *From the Year of Christ Three Hundred and Sixteen the Antichristian and Papistical Reign has begun: Reigning universally, and without any debatable Contradiction One Thousand Two Hundred and Sixty Years.* And again, Chap. ii. p. 145. *The Pope and Clergy have possessed the outward visible Church even One Thousand, Two Hundred and Threescore Years.* I presume he counts to the Time, that the Reformation was established in Great Britain.

This however is precise and clear; tho' the other three Gentlemen were more or less upon the Reserve. Tillotson has only favour'd us with a broad Hint. Perkins indeed allows Popery many Hundred Years; but is careful not to let us know how many. The Homilist gives it Eight Hundred Years and more; but his More is like a Purse, that maybe let out, or drawn in as much as every one shall Fancy. But the learned and worthy Napier speaks boldly, and may serye as a Comment upon the other Three. For we are certify'd by him that the Papistical Reign began from the Year of Christ Three Hundred and Sixteen: That is, precisely a Year more than Twelve Hundred before Luther commenced Reformer. What Pity is it, that he has not specified the very Day of the Month, on which Popery began its universal Reign? For when his Hand was in, he might have done the one with as much Ease as the other: And then Papists might have had the Pleasure to keep the Anniversary Feast of its Accession to the Empire of the universal Christian World.

But tho Mr Napier has done Popery a considerable Service by allowing it an universal Reign, even in the Beginning of the Fourth Century; yet the four Protestant Annalists, commonly call'd the Magdeburgians, carry it still higher, and stick not to date their pretended Decay of the Christian Doctrine, and the Straw and Stubble of Papistical Errors, as they call them, even from the Age immediately after Christ and his Apostles. Thus God has confounded the Enemies of his Church, by making them become Witnesses of the Truth against their Wills; and proclaim the Antiquity of her Faith in those very Writings, which they intended for the sharpest Invectives against it.

Upon the whole, I cannot but make this Observation, vi. that, if Popery had it's Beginning in any Age since the Time of the Apostles, 'tis morally impossible but so considerable an Event must have been transmitted to Posterity, I will not say by one or two Historians of Note, but by Hundreds, who would have mark'd out the Time when it happen'd with such an unquestionable Certainty, that it would have been impossible either to doubt of it, or differ in their Opinions about it. Thus we know exactly the very Year, when Arianism and Lutheranism began. The Facts were never question'd by any Man in the World; and the Certainty of them leaves no Room for any Diversity of Opinions about them.

If then there were any Ancient Records or Authentick History, that fix'd precisely the Time when Popery began, would not all Protestants have quoted them for the Chronology of a Fact, which must have sunk the Credit of the *Church of Rome* to all Intents and Purposes, and establish'd the Reform'd Churches upon the most solid Foundation? 'Tis very sure, they never would have overlook'd an Advantage of that

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that Importance ; Nay every Man of Learning would have had it without Book ; and the Date of every Branch of Popery would have been as well known , as that of the Reformation : Concerning which there never were two Opinions among Thousands , that have writ of it .

Since therefore , instead of this unanimous Agreement in fixing the Time that Popery began , we find nothing but Cutting and Shuffling , precarious Guesses , and Diversity of Opinions among the very best Protestant Writers ; 'tis a demonstrative Proof , that they have no ancient or authentick Records concerning any Beginning of it since the Time of the Apostles : And we may justly conclude , that , as it reign'd universally for many hundred Years before the Reformation according to Perkins ; for Eight hundred Years and more according to the Book of Homilies ; for above Twelve Hundred Years according to Mr Napier ; and is own'd by the Magdeburgians to have had a Being even in the second Century ; we may conclude , I say , that it never had any other Beginning than that of Christianity ; viz. from Christ himself and his Apostles , as shall be proved at large hereafter .

But , to return once more to the learned Mr Napier , whose Chronology relating to the grand Epoch of Popery is very curious , we see he fixes it precisely in the Year of Christ 316. That is , Nine Years before the first great general Council of Nice , which was held Anno 325. Nay he tells us expressly , that even then it reign'd universally : So that it may be truly said in Bishop Tillotson's Language , that even then Antichrist sat securely in the quiet Possession of his Kingdom . Very strange ! Unless we had some Information how he got into it . For a Kingdom of so vast an Extent as the whole Christian World , is not usually got in Hugger-mugger or like a Purse by stealth .

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However that be, it follows evidently from Mr Napier's Chronology, that the Fathers of the *Nicene Council*, tho' allow'd of and respected by *Protestants* themselves, were all *staunch Papists*. And what is very remarkable, many of the Bishops of that Council were eminent Saints; and carried about them the glorious Marks of their past Sufferings for the Faith of Christ.

I ask then, whether the Bishops of the *Nicene Council* had been *Papists* from their *Infancy*, or not? If so; then without all Dispute they had been brought up by *Papists*, and so *Popery* is still more ancient than Mr Napier makes it. But if they had not been *Papists* from their Infancy, then they were all infamous *Apostates*; St *Athanasius* among the rest. And is it not very strange, that no one of them should be touch'd with Remorse, nor represent to the Council their fall from the ancient Religion, nor exhort them to a *Reformation*; especially, when the supposed Change from one Religion to another was of so fresh a Date, that there was not a Bishop in the Council, but must have been concern'd in it?

But it is still more wonderful, that the *Arians* their mortal Enemies, who were admitted to and heard in the Council, should not reproach them with their Apostacy, and so put them to open Shame. And yet the *Acts and Histories* of that Council mention no such Thing. Nay *Eusebius* himself, who was present at it, and has writ the History of the Church down to his Time, knew nothing of any universal Apostacy from the *primitive Faith* of the Church to *Popery*. For had he known it, 'tis incredible he would have pass'd it over in Silence. And therefore, since neither he nor those that wrote immediately after him have left us any History, Record, or Monument of any Change in the Faith of the *universal vi-*

visible Church introduced before their Time, 'tis manifest there never was any such Change: and, by Consequence, the *Popery*, which Mr *Napier* owns to have reign'd universally even Nine Years before the Council of *Nice*, was the very Religion that had been handed down to them from the Apostles themselves.

But I shall now set aside these Testimonies of Protestant Writers, which witness the Antiquity of the Roman Catholick Faith, and endeavour to take a more effectual Way to prove it without being at the Courtesy of any Protestant Evidence to vouch for it. But (to avoid an unnecessary Multiplicity of Words) as all the pretended Errors of the Church of Rome are briefly express'd by the Word, *Popery*; so the Doctrine of the Reformation as opposite to it shall for Brevity-sake be call'd, *Protestancy*. Because I shall have Occasion to repeat them both frequently; and 'tis no matter what Names we give them, so we but understand one another.

Now the whole Question is, whether the Doctrine call'd *Protestancy*, or that which is call'd *Popery*, has a fairer Title to Antiquity. If *Protestancy* be the true Christian Doctrine, which was taught by the Apostles, it must have had a being in the World pre-existent to that of *Popery*: And then there must have happen'd a total Change from *Protestancy* to *Popery* in some Age or other since the Time of the Apostles. For without this Change *Popery* could not have got Possession of the universal visible Church, as it certainly had at the beginning of the Reformation, when the courageous *Martin Luther* stood alone against the whole Christian World.

It shall therefore be my Task to demonstrate, that there never happen'd any such Change; or, which amounts to the same, that no Church teaching a Doctrine opposite to the pretended Errors of the Church of Rome

ever appear'd in the World before her: Which if it be made evident, the Consequence will be, that the Doctrine call'd Popery is as ancient as Christianity itself, and has been handed down to us from Christ and his Apostles.

But it is very necessary, the Reader should here observe that *Popery in general* may be divided into two Parts; viz. the *Discipline*, and the *Faith of the Church of Rome*. The proper Object of *Faith* are all reveal'd *Truths*, which are the same in all Ages; nor can any Authority upon Earth pretend to make the least Change in them. But the *Discipline* of the Church being not of *Divine Revelation* but *Human Institution* is doubtless changeable: Because the same Legislative Power whether in *Church or State*, which can make Laws and Regulations for the publick Good, may likewise for just Reasons alter, suspend, or repeal the Laws or Regulations it has made.

Thus the Ancient *Penitential Canons*, tho' they were in Force for some Ages, have not been binding for many Hundred Years past. Thus likewise the *Council of Trent* regulated the prohibited Degrees of Consanguinity and Affinity otherwise, than they were before. Nay even the *Apostolical Constitution* of the *Council of Jerusalem*, which forbids *Blood* and things Strangled, Act. 15. v. 29. remain'd not long in Force, but as the motive ceased, the Obligation became void of Course. For let Laws be never so good in themselves, they are not good at all Times, nor in all Places.

Now then, when I pretend to prove, that the Doctrine call'd Popery is as Ancient as Christianity, I mean not the Discipline but the Faith of the Church of Rome. For 'tis absurd to maintain that Regulations of Discipline, which came gradually into the Church and have been subject to Variations, are as Ancient as the Church itself.

'Tis however a common Practice, tho' a very unfair one, among Protestant Writers when they design to charge the *Church of Rome* with *Novelty*, to confound the one with the other, and exemplify promiscuously in Points of *Faith or Discipline*, as if they were upon the same Footing: Whereas, to say any Thing to the Purpose against that Church, they must prove precisely that She diffests in some Article of Faith or reveal'd Doctrine from the ancient Orthodox Church. All Matters of Discipline must therefore be thrown out of the Question; and whatever Objection is made from that Head is but Trifling; whether the Facts objected be true or false.

A R T. I X.

Popery as Ancient as Christianity.

TIS morally impossible, that a considerable Revolution should happen either in Church or State, without being ever taken Notice of by any Historian writing in or about the Time, when it happen'd. Nay the thing is contrary not only to Experience, but the very immediate End of History, which is to instruct Posterity in the knowledge of what has happen'd in former Ages; and, tho' Transactions of the greatest Moment may be mangled and disguised by Authors according as they are affected, they can never be wholly overlook'd, or omitted by them.

This is particularly true in Reference to any considerable Changes in Religion: Because such Changes being the constant Sources of extraordinary Events, by causing Disturbances and many Times entire Revolutions in the State, can never escape the Notice of an Historian. And a Person may as soon make me

believe the greatest Contradiction in Nature, as that such Changes may really happen, and not be mention'd in any History of that State or Kingdom, in which they happen'd.

What Historian has ever writ the Life of Queen Elizabeth, but made the Changes in Religion, and the Establishment of the *Reformation in England* the principal Subject of his History? The same may be said of those, who writ the Lives of the first Christian Emperors, whose Histories are all fill'd with ample Relations of the *Heresies*, that started up in their Times, and the Disturbances they occasion'd both in Church and State; The Opposition they met with, The Princes that favour'd them, the Fathers that writ against them, the Councils wherein they were condemn'd, &c. Nay I dare challenge any Protestant to name me one considerable Heresy, I mean what both Papists and Protestants own to be a Heresy, whereof there is not a particular Account in some History of Note. As, who was the first Author of it; Where and when it was first broach'd; What Progress it made; What Influence it had upon the Affairs of Christendom; What Bishops opposed it; What Books were writ against it; What Councils call'd to condemn it; And other such Particulars, as are a full Evidence for the Truth of the main Fact.

Hence I infer 1st, That an universal Silence of Historians in Relation to any considerable Change in Matters of Religion is a Proof amounting to a moral Demonstration, that there never happen'd any such Change.

I infer 2^{ly}, That to accuse any Church of gross Errors, whereof no particular Author or Beginning is to be found in any authentick Record, is a meer groundless Charge, and cannot be maintain'd with any Colour of Justice or Reason.

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'Tis upon these Two Principles I shall ground my Argument to prove, that the Doctrine call'd *Popery* is *as Ancient as Christianity*: And I have endeavour'd to set the whole Matter in as clear a Light as is possible in the following Manner.

If the Doctrine call'd *Popery* be not as Ancient as *Christianity*, then *Protestancy*, as far as it is directly opposite to it, must be the Religion, which Christ and his Apostles establish'd in the *World*. I presume all *Protestants* will readily grant this. Nay 'tis what they principally contend for. Because the most plausible thing, they can say for themselves is, that the whole Business of the *Reformation* was to recover Religion from the *Corruptions* introduced into it, and bring it back to its *ancient Purity*.

But it follows hence, that there have been two great *Changes* in the State of Christian Religion, since its first Establishment by *Christ* and his *Apostles*. The 1st, from *Protestancy* to *Popery* (for *Popery* had full Possession of the whole visible *Church* for many Hundred Years before the *Reformation*.) The 2d, from *Popery* to *Protestancy*, which was effected by that *Reformation*. These two *Changes* therefore must be clearly made out from the *incontestable Evidence* of Authentick Histories and Records. For if it cannot be thus evidently proved, that the first *Change*, viz. from *Protestancy* to *Popery*, happen'd as really and truly as the Second, viz. from *Popery* to *Protestancy*; then it will follow, that *Protestancy* never had a *Being* before *Popery*; the Consequence whereof will be, that *Popery* had its Beginning from the very Time of the *Apostles*.

Now these two *Changes*, if they both really happen'd, may be call'd at least equally *Great*. Nay the first, viz. from *Protestancy* to *Popery*, appears evidently far more difficult than the Second; by Reason of some *Doctrines* in the *Church of Rome*, which, if they

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were not taught by the Apostles, could never be introduced but with the greatest Difficulty imaginable. I shall instance in a few.

1st, It being a Principle of *Protestancy* as well as *Papery*, that Christ alone has the Power of instituting *Sacraments*, because he alone can appoint proper Instruments to convey his Grace to our Souls; If *Protestancy*, which allows but of two *Sacraments*, was the Religion taught by the Apostles, and establish'd in the Infancy of the Church, I leave any Man of common sense to Judge, whether five new ones never heard of in the Time of the Apostles, could have been afterwards imposed upon the Church, and render'd an Article of her Faith without the greatest Difficulty, and the most vigorous Opposition at least for some Time. Would not every good *Protestant Bishop* have immediately stood in the Gap, and cry'd out against such a monstrous Innovation? Would they not have writ against it and alledg'd, that Christ had instituted but two *Sacraments*, that the Apostles never had preach'd but two, that the Number precisely of two and no more had been handed down to them by the immediate Successors of the Apostles; and that therefore no humane Power could make any Addition to it without Impiety and Sacrilege? Finally, would they not have stigmatiz'd the first Authors of such an Innovation, and cut them off from the Communion of the Church? 'Tis certainly most rational to judge that the Bishops and Pastors then in Being, if they were of the Religion which *Protestants* now profess, would have exerted their utmost Zeal and Authority in a Case of that Importance, unless we suppose they were all laid asleep with *Opium*, or doated, and knew nothing of the Matter: For no Man hitherto has ever heard or read one Word of any Opposition or Resistance made

made to the *Coining* of any one of the Five Sacra-
ments, which are now denied by *Protestants*; or of any
Disturbance, that has ever happen'd in the Church
about it. Very Strange! That such a Change should
either happen without Noise or Trouble; or, if there
were Disturbances about it, that no Historian should
give us any Information of it!

2ly, I should be glad to know, by what Secret
Charm the *Mas* got Admittance into the universal
Church; if it was neither instituted by Christ, nor
introduced by the Practice of the Apostles them-
selves. For if the *Popish Doctrine* relating to it, viz.
that it is a *true Sacrifice*, or, *an external Oblation of*
the real Body and Blood of Christ under the Forms of Bread
and Wine ordain'd by Christ himself at his last Supper:
If this, I say, be false Doctrine, we cannot doubt
but that the Apostles and their immediate Successors
were wholly Strangers to it; and that by Conse-
quence none of the Primitive Bishops or Priests ever
said *Mas*, as being all *true Protestants* in this as well
as other Articles of Faith.

Here then lies the Stress of the Difficulty. viz.
How all the Bishops and Priests in the World ha-
ving been brought up, as we must suppose, in the
Principles of the *Protestant Religion*, and by Conse-
quence in a total Ignorance both of the Doctrine
and Use of the *Mas*, should afterwards not only
unanimously agree to embrace this new Scheme of
Religious Worship, but even to regard it as the
most sacred and solemn Part of the publick Devotion
of the Church. What! Could all this be done with-
out Contradiction, Noise, or Trouble! Or, if there
were Contentions, Schisms, and Disputes about it,
as 'tis morally impossible but there must have been
unless the whole thing be a Fiction, could Events of
that Importance escape the Notice of all Historians!

But *3ly*, *Sacramental Confession* has its peculiar Difficulty. For 'tis not a meer *speculative Point*, but of all practical Duties the *most repugnant* to human Nature; and I dare say no Man would ever have Submitted to it who was not first convinced, that he could not be Saved without it. But what encreases the Difficulty of introducing the Practice of it is, that no Dignity whether in Church or State ever exempted any Member of the *Church of Rome* from the Obligation of it. All *Bishops*, *Kings*, and *Princes*, nay *Emperors* and *Popes* themselves have an equal Share in the Burden with the very meanest of the Laity. They must all fall prostrate at the Feet of their Confessors, discover their most hidden Sins, submit them to their Censure, and perform the Penance enjoin'd them.

Now, if this was not the Doctrine of the Apostles; if all the Popes and Bishops of the primitive Church were brought up in the Principles of the *Reformation*, finally if the Obligation of *Auricular Confession* be a *Popish Error*, and was, by Consequence, unknown to Antiquity; then I cannot forbear asking this Question, which of the two is the most Surprizing, the *Extravagancy* of those, who first took a Fancy to impose this heavy Yoke both on themselves and others, or the *Weakness* of those, who Submitted to it? For that it was effectually Submitted to is plain Matter of Fact. But, since the very Attempt of introducing a *Novelty* (if it really was one) so *burdensome and odious*, was no better than a mad and extravagant Undertaking, can any one imagine it met not with very great Opposition in the Beginning, and put the whole Church into Disorder and Confusion? Is it not natural to Suppose, that both the *Laity* and *Clergy* rose up in Defence of the Christian Liberty, their Fore fathers had enjoy'd, and al-

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ledg'd, that since all Christians before them had been Saved without stooping to the *Yoke of Confession*, they saw no Reason why they might not be Saved upon the same easy Terms? And would not all these Particulars (had they really happen'd) have been recorded in some History of Note? Truly, whoever believes the contrary, is capable of swallowing any Improbability whatsoever.

This therefore is an incontestable Truth, viz. that a *Change from Protestantism to Popery in the Particulars* I have specified, could not be effected without great Opposition, nor, by Consequence, without occasioning Troubles and Schisms in the Church. For further Proof whereof let us suppose, that a Set of Men should at present attempt to introduce the Number of *Seven Sacraments*, the *Mass*, *Auticular Confession*, or any noted Branch of *Popery* into the *Church of England*; and I appeal to the Judgment of all Men in their Senses, whether those Religious Zealots would not meet with a very warm Opposition from all the *Bishops*, and the whole *English Clergy*.

We have an Instance of a fresh Date of their Episcopal Zeal for the *Protestant Religion* in the Reign of the King *James the II*. who only endeavour'd to compel them to order his Proclamation for Liberty of Conscience to be read in all Churches. But the World knows what Success he met with, and the History of the *Seven golden Candlesticks* will never be forgot. Their Zeal threw the whole Nation into a Flame, and *Whitehall* became soon after too warm for that unfortunate Prince. If therefore *Protestancy* was the Religion establish'd by Christ and his Apostles, and profess'd in the Infancy of the Church, can we imagine the good primitive *Bishops*, who were so ready to lay down their Lives for the Church, were not

full as Zealous against Popery as those of the Church of England? Or that they were not ready to stand in the Gap, and oppose the Torrent with their utmost Strength, when they saw it flowing in upon the Church?

But such an Imagination being wholly groundless, it follows that what I have undertaken to prove is an undeniable Truth; viz. that the *first supposed Change from Protestantism to Popery* could not be effected with less Difficulty, than the Second *from Popery to Protestantism*. Nay, to speak naturally, the Difficulty to effect it, and by Consequence the Opposition made to it, must have been much greater for the Reasons I have given.

Now no Man of any Reading can be so ignorant as not to know with what Difficulty and Opposition the *Second Change* call'd the *Reformation* was begun, carried on, and at last effected. Innumerable Histories are fill'd with ample Relations of the obstinate and bloody Wars it occasion'd in *Germany*, *France*, the *Low Countries*, and other Kingdoms and States. They all tell us with what Vigor it was opposed by *Leo the X.* and the following Popes; by the Emperor *Charles the V.* *Francis the I. of France*, and his Successors, and even by *Henry the VIII.* under whom great Numbers suffer'd in *Smithfield* for that Cause. Finally, the History of the *Council of Trent*, in which it was condemn'd, is known by all Men of Learning. So that no Man can doubt of the Truth of a Fact so particulariz'd, and circumstantiated in all Histories writ upon that Subject.

Here then I may justly demand of *Protestants* the same satisfactory Account of the *first supposed Change from Protestantism to Popery*. For since they were always equally opposite, and the same Causes produce naturally the same Effects, no rational Man will ever

be made to believe that a Change from Popery to Protestantism in a few Kingdoms only should occasion such a Number of remarkable Events, cause so many bloody Wars, such Disturbances in the Church, and Revolutions in the State; and that an entire Change from Protestantism to Popery should not be attended with any of the like Effects.

I desire therefore some tolerable Account of the particular Circumstances of this Change. As, who were the principal Actors in it? In what Age it happen'd? Whether it came in by Degrees, or all at once? If all at once, then we must either suppose, that the whole Christian World went to Bed Protestants and rose Papists the next Morning by unanimous Consent; Or that a formidable Body of Papists, like Cadmus's arm'd Men, rose out of the Ground and in a trice cut the Throats of all true Protestants in the World; Or finally, that Popery drop'd from the Clouds, and got full Possession of the universal Church without being perceived by any Body, till the clear-sighted Martin Luther made the happy Discovery. For truly I can think of no other Way to render it possible, that it should get Admittance all at once, or without Opposition Noise, or Trouble.

This however being somewhat out of the Way, and proper only for machinary Exploits upon the Theatre; I must rather suppose Protestants will say, it came in by Degrees. But then 'tis reasonable they should give me a satisfactory Answer to a few Questions, and prove the Truth of the Facts from unquestionable Records. For if Popery came in by Degrees, it got Footing first in one Place then in another: As the Reformation did in Germany, ZwiZerland, and Geneva, before it cross'd the Seas to visit England. So that we must suppose there were Protestant and Popish States and Kingdoms for some Time in for-

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mer Ages, as there have been ever since the *Reformation*. I ask then, where it was that *Popery* made it's first *Entrance*? Was it in the *East* or *West*, *South* or *North*? What Kingdom, State or Nation abjured the *Protestant Religion* first? Who was the first *Popish Bishop of Rome*, *Emperor*, or *King*? What *Protestant* and *Popish Kings* were *Contemporary*? What *Wars* happen'd in their several Reigns about Religion? What *Books* were writ for and against *Popery*? What *Protestant Councils* were call'd to condemn it? And lastly, by what Name were those, who adhered to the *Ancient Protestant Religion*, distinguish'd from the other who embraced *Popery*? For I am sensible that [Protestants] and [Papists] are Names invented since the *Reformation*. And since tis highly improbable, that two such different Communions or Religions, as those of the *Reformation* and the *Church of Rome* should be at any Time in the *World* without Names to distinguish them, because even the most inconsiderable Sect never wanted a Name, I should be glad to know what their Names were in former Ages: viz. from the Time that *Popery* first got *Footing* in some particular State or Kingdom, till its full *Establishment* in the *Universal Visible Church*.

I could ask a great many more puz'ling Questions. But I shall be satisfy'd, if *Protestants* can but answer the few I have put, and produce unquestionable Authority for Proof of their Answers: As *Papists* can do to prove every material Circumstance of the *Reformation*; and as both *Protestants* and *Papists* can do in Reference to any considerable *Heresy*, that ever was broach'd in the *Church*. But if they can give no tolerable Account of the foremention'd Particulars, as I am sure they must be conscious to themselves they cannot; If there never was an Historian in the *World*, that writ the History of the

wonderful Change from *Protestancy* to *Popery* under whatever Names you please ; as there are Hundreds who have writ the History of the *Reformation* ; then it is reasonable to conclude that the supposed Change is a meer Fiction , and that any *Grub-street* Tale has full as good a Foundation.

I doubt not however but that by the *Art of Invention* some ingenious *Hypothesis* may be made ; an *imaginary Scheme* may be form'd to shew the *Metaphysical Possibility* of a Thing that never has happen'd, nor ever will happen. But this Way will not do. I demand not the Invention of a fruitful Brain , but plain *Facts* and good *History* to prove them. Nothing less will satisfy me , nor indeed any Man who is not fond of being deceiv'd. I desire to know the *true History of Popery* : I mean not that *Popery*, which was establish'd every where upon the *Ruins of Paganism*, whereof a very good Account is given by Catholick Writers , but of that *Popery*, which we suppose to be the *younger Sister of Protestantcy*. I desire to know when and where this unfortunate Babe , so hated and persecuted by the best natured People in *Europe*, was Born, where She was Nursed, who were her Parents and Masters. What memorable Adventures She met with, when She made her first Appearance. By what Trick or Slight She got the Inheritance away from *Protestancy*, her supposed *Elder Sister*, nay and maintain'd the full Possession of it for many Hundred Years. In a Word, how She came to be *Mistress of the whole Christian World*. These are the most material Points, for which I demand Authentick History : And till I have some good Account of them , I shall continue with a very safe and easy Conscience in my Belief, that the Religion, which now is call'd *Popery*, is as *Ancient as Christianity*, and that it never had any other Beginning , than what Christ and his Apostles gave it.

ART. X.

The same Argument continued.

To the Gentlemen of the Reformation may find it too hard a Task to inform us how *Popery in general* got into the Church, they may perhaps be able to give us a better Account of some particular Branches of it. I shall therefore, to avoid being tedious, choose only one of the three, I have already spoken of: I mean, *the Mass*: Which being the most solemn Worship both of the *Greek* and *Latin Church*, could not easily steal into the *World* without being perceived, if it had not its Beginning from *Christ* and his *Apostles*. I must likewise observe, that *the Mass* is in the Opinion of most *Protestants* the very *rankest Part of Popery*, and the most hated by them, witness the sanguinary Laws made against it in Queen *Elizabeth's* Time. And therefore if *Protestancy* was establish'd in the *World before Popery*, I leave any Man of Sense to Judge, whether the *Mass* could get Admittance without the greatest Difficulty and Resistance imaginable.

However I shall give one remarkable positive Proof of it's Antiquity: And I make Choice of it, because every *Englishman*, who has but read the *Chronicles*, will easily apprehend the Force of it. *England* was converted from *Saxon Paganism* to *Christianity* towards the End of the sixth Century: That is, about Five Hundred Years before the *Norman Conquest*, and about Nine Hundred Years before the *Reformation*. The Persons who converted it, were sent from *Rome* by Pope *Gregory the Great*; and we may be sure preach'd, and establish'd the Religion of the Place from whence they came; which at that Time

Time flourish'd in all Parts of the Christian World. The Religion, they brought over with them, continued in *England* without any Alteration from its first Establishment till the pretended Reformation: As the *Book of Homilies* plainly owns in telling us, that before the Reformation whole Christendom had been drown'd in abominable Idolatry for the Space of Eight Hundred Years, and more: For I presume *England* was a Part of the Christendom it speaks of.

Hence it follows first, that as *Popery* was the Religion of *England* in the Beginning of the Reformation, so it was that very Religion to which it was converted nine hundred Years before by St *Austin* and his Fellow-missioners.

It follows 2dly, that the *Mass* and *Christianity* came together into *England*. Because, as I have already observed it cannot be doubted but that they who brought their Religion from *Rome*, and received all their Directions from thence, as St *Austin* and his Fellow-Labourers did even in Things of much lesser Moment. (Witness holy *Bede's History of England*) it cannot be doubted, I say, but they establish'd the same Form of Worship in *England*, as was practis'd at *Rome*.

Now that *Mass* was at that Time said at *Rome* is manifest from St *Greg.* 8. *Hom.* upon the *Gospels*, where we find these remarkable Words. *Quia largiente Domino Missarum Solemnia ter hodie celebraturi sumus, loqui diu de Evangelica Lectione non possumus.* That is, Since God willing I shall say *Mass* thrice to Day, I cannot be very long in my Discourse upon the *Gospel*. This was spoken by St *Gregory* on *Christmas-day*; which is the only Day in the whole Year, on which every *Roman Catholick Priest* says *Mass* thrice. And 'tis an unanswerable Proof, that the *Mass* was so well establish'd in the *Church of Rome* at the time when En-

gland was converted, that even the Custom of saying three Masses on *Christmas-day*, which is but a Point of Discipline, was then observed in that Church.

But it follows 3dly, that at the time when *England* was converted, the Mass was the publick Worship of the whole Christian Church. Because we read no where, that there was any *Schism* or Disagreement about that Article in Pope *Gregory's* Time.

Here then we have a clear and intelligible Account, that the Mass was establish'd in the whole Christian Church Nine Hundred Years before the Reformation; and so well establish'd, that no Man can with any Colour or Probability of Reason pretend it was then a new Thing: And if any one should pretend it, I can produce unquestionable Authority to disprove him.

The most Ancient of the Fathers have left us an Account of the manner of celebrating Mass in their Times. As *St Justinus Martyr* Apol. 2. The Author of the Apostolick Constitutions, L. 2. C. 57. and L. 8. C. 5. & seqq. *St Cyril of Jerusalem* Catech. 5. Mystag. I add, that the Greek Liturgies, which are used to this Day, are generally believed to have been composed by *St Basil* and *St Chrysostom*, whose Name they bear. Nay the very Word *Missa* or *Mass* was used above 1300. Years ago. Witness first *St Ambrose*, who writes thus. *I continued the Office, I began to SAY MASS.* L. 2. Ep. 14. and 2dly *St Leo*, whose Words are remarkable. *When the Multitude (says he) is so great, that the Church cannot hold them all, let there be no Difficulty made to offer the Sacrifice oftener than once. For some Part of the People must of Necessity be deprived of their Devotions, if following the Custom of SAYING MASS but once, none can offer the Sacrifice but they who come early in the Morning.* Epist. 11. olim 81. ad *Dioscorum*. Here then an impartial

Reader of Antiquity will find the whole Church at Mass in the 4th and 5th Century, and a Cloud of venerable Witnesses to attest it.

But I shall in a few Words trace it even to the 3d and 2d Century; and that, with the help of four Substantial Protestant Witnesses; I mean the four *Magdeburgians* or *Centuriators*, who very honestly own the Fact in censuring St *Ignatius* the Disciple of St *John*, the holy Martyr *Irenaeus*, St *Cyprian*, St *Martial* and *Tertullian* for teaching the Doctrine of the Mass; the *Substance* or *Essence* whereof consists precisely in being *an unbloody Sacrifice offer'd to God by the Priests of the new Law upon an Altar*: Or what amounts to the same, *An external Oblation of the Body and Blood of Christ under the Forms of Bread and Wine*. For as to the Ceremonies, they belong only to the *Decency* or *Solemnity*; but are no Part of the *Substance* of the *Mass*. And therefore, as they were gradually introduced in the Primitive Ages; so, if the Church thought fitting, She might even now make alterations in 'em.

This being premised, let us see what the *Centuriators* have blamed in the foremention'd Fathers of the 2d and 3d Age. St *Ignatius* is censured by them for using these Words, *offerre & immolare Sacrificium*, Epist. ad Smirn. to *immolate* or *offer Sacrifice*. St *Irenaeus* for saying, that *Christ had taught a new Oblation in the New Testament*, which the Church receiving from the Apostles does *offer throughout the whole World*, Iren. L. 4. C. 32. St *Cyprian* is accused of Superstition for saying, that the *Priest is Christ's Representative, and offers Sacrifice to God the Father*, Cyp. L. 2. C. 3. They reprehend *Tertullian* for using the Words *Sacrificium offerre, to offer Sacrifice*, L. de cœna Domini. And St *Martial* for saying, that *Sacrifice is offer'd to God the Creator upon the Altar*.

Here is a plain Confession of four Protestant Writers, that *Mas* was said in the 2d and 3d Century, and five eminent Fathers of those Ages are quoted for it. St *Ignatius* had received his Doctrine from St *John* himself, and been Eye witness of his Actions; and the rest lived so near the Time of the Apostles, that I dare presume to say, they were somewhat better acquainted with what they had taught and practised than the pretended Reformers, who appear'd in the World some Twelve or Thirteen Hundred Years after. Yet then it was, that this august and venerable Sacrifice, which the Prophet *Malachy* had foretold, *should be offer'd up to God from East to West*, Mal. i. v. 11. Which for near Fifteen Hundred Years together had been the *Relief* of departed Souls, the *Consolation* of the Just and *Sanctuary* of Sinners, was by the Impiety of a few Miscreants render'd the Object of Hatred and Contempt, and banish'd out of the Church, as far as in them lay.

However this be, I am sensible I have prov'd more than I needed: Because my only Business is to put *Protestants* to their Proof concerning the *beginning of the Mas*. I am but the *Defendant*, they are the *Plaintiffs*. They are therefore bound to make good their Charge, and shew that the *Mas* is a *Popish Invention*, and has no Foundation in the *Doctrine of Christ and his Apostles*; that the primitive Christians knew nothing of it, and that, by Consequence, it had its Beginning in some distant Age from the Time of the Apostles.

I have already given my Reason to shew the moral Impossibility of introducing it without the greatest Opposition, Noise, and Trouble, in Case the primitive Church was wholly a Stranger to it. I have also made it evident, that Changes, Contests, and Troubles can never happen in Church or State

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without being recorded in some History of the Times, in which they happen'd. If therefore *the Mass* be without Foundation in the Doctrine of Christ and his *Apostles*, if the use of it was unknown in the *Primitive Church*, I desire any *Protestant* for the Credit and Reputation of his Cause, and the Satisfaction of tender Consciences, to let us know the Names of the *Writers*, who lived about the Time, when *the Mass* was first brought into the Church, and have writ the History of it. For I presume it is from them we shall certainly Learn, who were the first *Inventors*, or *Promoters* of it. *How, where, and when* such an extraordinary Novelty was first brought into Credit. And surely, they will not conceal from us one very remarkable Particular, viz. *Who was the first Massing Pope, Bishop or Priest*. I expect we shall also be inform'd what *Resistance* it met with; who were the zealous *Protestant Bishops* that *oppos'd* it. What *Disturbances* it raised, in what *Councils* it was *condemn'd*, and with what *Reluctance* the People were at first brought to be present at it.

These surely and other such remarkable Facts will be the Subject of the Histories writ in or about the Time, in which they happen'd. But if no Account of them appears in any Ancient or creditable History, I must repeat what I have already laid down as a Principle, viz. That such a Silence in a Matter of the greatest Importance is a Proof amounting to a moral Demonstration, that they never happen'd at all; that the pretended Change from a total Denial or Ignorance of the *Mass* to an entire Establishment of it, is altogether Fictitious; and that by Consequence the *Mass* had its Beginning from the Institution of Christ, and the Doctrine and Practice of the *Apostles*, according to St *Austin's* Judgment, who writing against the *Donatists* gives this for a

Rule; That when any Doctrine is found generally received in the visible Church, in any Age whatsoever, whereof there is no certain Author or Beginning to be found; then it is sure, that such a Doctrine came down from Christ and his Apostles, L. 4. de Bap. C. 6. 24. as also L. de Unit. Eccl. C. 19.

If any one pretends, that the Mass crept in by insensible Degrees, and so made no Noise or Disturbance to be taken Notice of by any Historian; the Answer is so very weak, that I am almost ashamed to confute it seriously. For 1st, the thing is without Example, and I defy Protestants to produce one single Instance of the like Nature in any considerable Heresy own'd as such by both Sides. For let them Name what Heresy they please, as that of the *Arians, Nestorians, Eutychians, Monothelits, Pelagians, Donatists, Novatians, &c.* they all caused great Disturbances in the Church; Histories of them have been writ, and we can shew, how, where, and when they began; what Progress they made, what Fate they met with, and other Particulars: And to pretend that *Popery alone*, supposing it to be a Compound of gross Errors, or any Branch of it, but particularly the Mass should steal into the Church like a Thief in the Night, without being perceiv'd or oppos'd by any Body, is as meer a Whim as ever was hatch'd in a distracted Brain.

But, 2^{dly}, the thing will appear to be altogether impracticable, if we consider how watchful the Church has always been in discovering any Heresy, and how vigorous in opposing the Growth of it. So that many have been suppress'd at their very Appearance, as *Quietism* was towards the End of the last Century. And 'tis an undeniable Truth, that the Church has exerted herself with the same Watchfulness and Vigour in all Ages, without the least

Regard to the Dignity or Character of the Persons, who by mistake or otherwise endeavour'd to corrupt the Purity of the Christian Faith.

Thus, tho' *Tertullian* and *Origen* were two great Pillars of the Church in their Time, and their Orthodox Writings are justly valued by all Men of Learning, yet the Church was watchful enough to discover the *Tares*, that grew up amongst the *Wheat*; and the Reputation neither of their Wit nor Learning could save their Errors from being condemn'd. The same may be said of some Errors held by *Lactantius*, *Arnobius*, *Cassianus*, and others, which could not escape the watchful Eye of the Church, and were accordingly censured by her. Nay what is most remarkable, the Error of the holy Bishop and Martyr St *Cyprian*, who was a Man of an extraordinary Character, was very warmly opposed and underwent the same Fate. So true it is, that the Church has always been extremely Jealous of the Purity of her Faith, watchful in detecting the least Error against it, and inflexible in doing Justice upon it. And is it then possible that a thing so odious to *Protestants* as the *Mas*, should either creep into the Church without being perceived; or if perceived, should not be immediately opposed and condemn'd! Is it probable that the gross Errors of Popery should be the only Criminals that escaped the Hands of Justice! But the thing is so very gross in itself, so contradictory to Experience, and inconsistent with Reason, that it confutes itself. I shall add two short Remarks of no small Importance.

I observe 1st, That if the Reform'd Religion had Antiquity of its side, *Martin Luther* the first and principal Reformer, who neither wanted Wit nor Learning, would not have overlook'd or slighted an Advantage of that Importance; because the *Ancient*,

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Religion is certainly the true one. And therefore since it is an undeniable Fact, that this capital Reformer instead of appealing to the *Ancient Fathers*, treated them as *profess'd Enemies*, nay declared in express Terms, [contra Reg. Ang. Tom. 2. Fol. 347.] that *Fathers, Councils, and the Practice of Ages* was against him, it follows that the Doctrine of the Reformation can lay no Claim to *Antiquity*, but has the infamous Mark of *Novelty stamp*t upon it.

I observe 2ly, That tho' I have named several of the Ancient Fathers, who were censured for particular Errors, I have never heard of any Father or Doctor of the Church in all Antiquity, who ever was censured for *any Popish Error*; I mean, for any of those pretended Errors, which Protestants call *Popery*. As, the *Mas*, *Purgatory*, *Invocation of Saints*, &c. Which however are clearly found in their Writings. This is a Demonstration, that the Ancient Church did not look upon them as Errors, but as Orthodox Doctrine. For had they been look'd upon as Errors, they could not have escaped the Censure of the Church. As for Instance, the Doctrine of the *Mas* would have been no less censured in *St Cyprian*, than his teaching the *Rebaptization of Persons baptiz'd by Hereticks*: And since the one was really condemn'd and not the other, 'tis an unanswerable Proof, that the *Mas* was held to be the Doctrine of Christ and his Apostles.

I shall conclude with summing up the principal Heads of the Argument I have handled, in this and the preceding Article, that the Reader may have a clear View of them at once.

If *Protestancy* as opposite to *Popery* be the true Religion, then it is that Religion which was taught by Christ and his *Apostles*; and by Consequence *Protestancy had a being before Popery*. If so, then it follows, that

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that there happen'd in some Age or other *an entire Change from Protestantism to Popery*, which was in Possession of the whole Church for many Hundred Years. But it is morally impossible, that such a Change should happen without Opposition, nay without causing great Disturbances both in Church and State; and it is without Example, that such considerable Events should neither be recorded in any Histories writ about the Time when they happen'd, nor transmitted to Posterity by Writers of the following Age; therefore if *Protestants* cannot produce any such History, as 'tis certain they cannot, the pretended *Change from Protestantism to Popery* is wholly groundless; and by Consequence the Religion of the *Church of Rome* is as Ancient as Christianity; and her Enemies are guilty of as many Calumnies, as they lay Errors to her Charge.

A R T. X I.

Objections Answer'd.

Object. I. The whole Argument of the two preceding Articles amounts to no more, than a meer *Negative Proof*; and therefore is not conclusive.

I Answer, That some Negative Arguments are as strong as any positive Demonstrations; tho' there be others that are frivolous and childish. As for Instance; 'Tis as strong a Proof as any positive Demonstration, that *Great Britain* never was conquer'd by the *Turks*, because no History has ever made mention of it: And a Man, that should refuse to yield to such a Proof because it is but a Negative one, would justly deserve to be cudgel'd into better Reason. But if any one should seriously maintain,

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 that neither *William the Conqueror* nor *Henry the VIII.* ever eat *Black Puddings*, because the Fact is not recorded in any History, I believe he would not get the Reputation of a profound Wit by it. Now these two Specimens may in some Measure direct us to distinguish a good Negative Argument from a bad one: And I dare confidently say, that the universal Silence of Historians proves my Point as effectually, as that *Great Britain* never was conquer'd by the *Turks*.

Obj. 2. Praying in an unknown Tongue, Jubily, and the Celibacy of Priests were not practised in the Ancient Church.

Ans. Tho' all this were true, the Objection is impertinent; because no Article of Faith is concern'd in it.

This and the four following Objections are taken out of a little Anonymous Book entitled, *Friendly and Seasonable Advice to the Roman Catholicks of England*. But tho' the Book be little in Bulk, it contains the largest Collection of barefaced Lies and Calumnies, that ever were crowded together under one Cover. The Author, whoever he be, has perhaps already accounted for it before the great Tribunal; for it was writ full Thirty Years ago. But if he be still alive, I cannot do less than return the Favour of his *friendly and seasonable Advice*, by advising him to repent whilst it is yet Time, and attone for the Wrong he has done to Truth.

Obj. 3. The Use of Images, says this Author, can be derived no higher (as to its being decreed) than the *2d Council of Nice*, Anno 787.

Ans. The *Consubstantiality* of the Son can be deriv'd no higher (as to its being decreed) than the *first Council of Nice*, An. 325. And is this a good Proof, that it was not the Faith of the Church in the three first Centuries?

However, with the *Adviser's* good Leave, even the *actual Use of Images* was introduced into the Church long before the *Lawfulness* of it was defined in the 2d *Nicene Council*. For how could it otherwise have occasion'd the Heresy of the *Iconoclasts* or *Image breakers*, which was condemn'd in that Council? Tho' in Reality 'tis nothing to the Purpose to know, when the *actual Use* of them first became the publick Practice: For 'tis certain the Church never oblig'd the Faithful to it as a Thing *essential to Christianity*. On the contrary, 'tis a Point of *Discipline* only, which was not universally practis'd till *Idolatry* was utterly extinguish'd in *Christendom*. But since that Time the *Church* had Reason to declare, *That the Images of Christ and his Saints are to be retained: And that a due Honour, and Veneration is to be given them*, Conc. Trid. Sess. 25. Nor do I see, how any thing of Moment can be objected against it. But to a thinking Spectator it cannot but appear somewhat odd, that the *Church of England* should admit the Pictures of *Moses* and *Aaron* into her Churches, and banish those of *Jesus-Christ* and his *Apostles*.

Obj. 4. The Administ'ring the Sacrament in one kind (says the friendly *Adviser*, pag. 15.) *is no older than the Council of Constance.*

Ans. If he means, that the *Church's Faith* before that Council was, that *Administ'ring the Sacrament in one kind is contrary to Christ's Institution*, (as he must mean, if he pretends to speak to the Purpose) his Assertion is flatly false. But if his meaning be, that the Council of *Constance* order'd, that the Sacrament should from that Time forward be administer'd to the Laity in one Kind only; tho' the Fact be true, the Objection is foreign to the Matter under Debate, if it be made evident, that *receiving under one or both Kinds is a Point of Discipline only*.

Now, that it has always been regarded by the Church as such, is an undeniable Truth; because it is without Dispute, that in the Primitive Ages the Sacrament was received sometimes in *both kinds*, sometimes *in one*. I shall not need to prove the former; and there are three undeniable Instances of the latter from the Practice of the primitive Church.

1st, in the *Communion of Infants*, who were allow'd to drink of the Cup without receiving the consecrated Host; *Cyp. L. de lapsis. 2ly*, In *Domestick Communions*: The Faithful being permitted by Reason of the Persecutions in the second and third Age to carry consecrated Hosts to their own Houses for private Communions *in one kind only*; *Tert. L. 2. ad Uxorem. C. 5. S. Cyp. L. de lapsis.* And 3ly, in the Manner frequently used of administering the Sacrament to the Sick, *Euseb. Lib. 6. Hist. C. 44. page 246.*

All which are unanswerable Proofs, that the Manner of receiving the Communion either in *one* or *both Kinds* was regarded by the primitive Church as a Point of Discipline only; and therefore changeable according as the Nature or Exigency of Circumstances should require. And it cannot be question'd but the primitive Church understood the Meaning of Christ's Precept and Institution somewhat better than our late Reformers; and would never have allow'd of a Communion under *one Kind only* upon any Exigency whatsoever, if they had look'd upon it as a *Mangling of the Sacrament*, or a *Violation of Christ's Ordinance*.

And therefore what the friendly Adviser says, pag. 10. that the taking away the Cup from the Laity is *contrary to our Saviour's Institution*, is more than he can make out. But what he adds, viz. *That the very Council of Constance*, which first enjoin'd Communion in

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one kind confesses, that it is contrary to our Saviour's Institution, is a Calumny not to be match'd but by many others of his own Forging in the same Book. For 'tis in Effect to call that Council an Assembly either of Atheists or of Fools and Madmen. For who but Atheists or Madmen are capable of making a Decree like this, viz. *Notwithstanding that Christ has commanded all Men to receive the Sacrament in both Kinds, it shall be given in one Kind only to the People.* Surely a Man must renounce his Reason to judge, that an Assembly of Christian Bishops and Pastors in their Senses should make such a mad and impious Decree in the Face of the whole World.

As to the Council's *non obstante*, &c. Which is made the Pretence for this Calumny, the obvious and genuine Meaning of it is this; viz. *Norwithstanding that our Saviour instituted the Sacrament in both Kinds, all are not commanded nor bound to receive it in both Kinds.* But why then were both Kinds consecrated by Christ? I answer that both might be offer'd up in Sacrifice, and be a perfect Representation of his Death by the *mystical Separation of his Body and Blood.* But since neither *Laymen* nor *Women* are Priests, as they have no Power to consecrate, so they are not within the Command of receiving both Kinds.

Obj. 5. The Doctrine of *Purgatory* (says the friendly Adviser, pag. 12.) was first built upon the Credit of those fabulous Dialogues attributed to *Gregory the first.*

Ans. This is very Strange. For, according to the best of my Skill in Chronology, St *Austin* lived about Two Hundred Years before St *Gregory*: St *Cyril of Jerusalem* is more Ancient than St *Austin*; and *Tertullian* than both. Yet these and many more of the same Antiquity teach the Doctrine of *Purga-*

tory as fully and clearly, as the Council of Trent. Let us hear Mr Thorndike an eminent Protestant Divine. *The Practice* (says he) of the Church in interceding for them [the Dead] at the Celebration of the Eucharist is so General and so Ancient, that it cannot be thought to have come in upon Imposture, but that the same Aspersion will seem to take hold of the common Christianity. Thorndike *Just Weights and Measures*, C. 16. pag. 106. This is somewhat more Charitable and Mannerly, than what the friendly Adviser tells us, pag. 36. That the Doctrine of Purgatory has been decreed by the Church of Rome only to oblige People to give liberally for themselves or their deceas'd Friends to those, who sell their Prayers so commonly, that they occasion'd that Proverb *No Penny No Pater noster*. What wonderful Exploit will not such Logick as this perform against Popery! But if receiving a necessary subsistance for the Service of the Altar or Performance of any priestly Functions be a Selling of Prayers, how will the Ministers of all the reform'd Churches escape this Censure, since none amongst them have yet set us the Example of either Baptizing, Marrying, or Burying without Pocketing their Fees? Nay I fear that even Tithes, and all ecclesiastical Benefices will come within the Lash of no Penny no Pater noster.

Obj. 6. The Adviser is likewise pleased to acquaint us pag. 14. that *Auricular Confession* to a Priest was never imposed as necessary till the *Lateran Council*. *Anno 1215. Can. 21.*

Ans. I must here return upon him with my former Argument, viz. That no Man of common Sense will believe him, unless he can produce some *History* of the 13th Century giving an Account of the Opposition which this new odious Article met with, and the Disturbances it occasion'd in the Church. For it is as incredible, that a new Doctrine so hateful and repug-

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nant to human Nature as that of *Auricular Confession*, after its having been believed unnecessary to Salvation for near Twelve Hundred Years, should be imposed upon the Church as necessary, and submitted to without Opposition, Noise, or Trouble; This I say, is as incredible as the most fabulous Romance, that ever was invented. Since therefore the Canon of the *Lateran Council* relating to the Point in Question, was effectually received by the universal Church without any manner of Opposition or Trouble, 'tis a Demonstration, that it defined nothing but what was conformable to the Ancient Faith of the Church, nor imposed that as a necessary Duty, which had been believed unnecessary before.

The naked Truth of the whole Matter is this. The Obligation or Necessity of *Auricular Confession* had always been the Faith of the Church. But there was a great Neglect in the Practice of it among Christians; some delaying it from Year to Year, and others putting it off to their very last Sickness. To put a stop to this Evil the *Lateran Council* fix'd the Time; and by its 21st Canon obliges all the Faithful to confess once a Year, and receive the Sacrament at Easter. And let any one judge whether this be imposing a new Article of Faith, as the Adviser tells us. But 'tis his Method to charge through Thick and Thin; and calumniate boldly in Hopes that at least some Part of the Dirt he throws at us may stick.

Obj. 7. No Man will at least deny, that the Article of *Transubstantiation* was first coin'd in the *Lateran Council*.

Ans. I shall make bold both to deny it and prove it to be false. The friendly Adviser pag. 15. calls *Transubstantiation* the discriminating Doctrine of our Church; yet at the same Time has the Confidence to tell us,

104 *Popery as Ancient as Christianity.* Art. ii.
that our own Doctors acknowledge that it was not held by the Fathers. For which he quotes *Valentia*.
2dly, That our Schoolmen confess that *Transubstantiation is not Ancient*: For which *Suarus* is quoted.
And 3ly, that *Scorus* and *Durandus* plainly deny it.
'Tis very strange, that four such Eminent Divines and noted Papists should betray their own Church in a discriminating Point of Doctrine. But false Quotations make as fine a shew in the Margin as true ones: And ignorant People, for whom alone the friendly Adviser has calculated his Treatise, will look upon him as a Scholar of the first Magnitude, and easily mistake bold Forgeries, for deep Learning.

But to give a direct Answer to this Objection; the *Lateran Council* decreed nothing but the Ancient Faith of the Church. For there is a large Difference between *Coining Words*, and *Coining Articles of Faith*. All Men of Learning know, that the Word *Consubstantial* was first made Use of in the great *Council of Nice* to express the Divinity of Christ against the *Arians*. Was this then *Coining a new Article of Faith*? No. 'Twas only *Coining a new Word* to express the Ancient Faith, and distinguish *Catholicks* from *Arians*. In like Manner therefore the Word *Transubstantiation* was first used in the 4th *Lateran Council* to express the Ancient Faith in Relation to the Mystery of the holy *Eucharist*, as appears from the Writings of the Ancient Fathers.

The Word *Transubstantiation* signifies a Change of one Substance into another; and in Relation to the *Eucharist* it signifies a Change of the Bread into the Body, and of the Wine into the Blood of our Saviour Christ made by the Words of Consecration. Now let us see whether the Ancient Fathers have not very plainly taught this Doctrine.

Saint Cyril of Jerusalem in Catech. 4. myst. " Since therefore

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therefore Christ himself do's thus affirm, and say " of the Bread *this is my Body*, who from hencefor- " ward dares be so bold as to doubt of it? And since " the same do's assure us and say *this is my Blood*, " who I say can doubt of it and say it is not his " Blood? In *Cana of Galile* he once with his sole " Will turn'd Water into Wine, which much re- " sembles Blood. And do's he not deserve to be cre- " dited that he *changed Wine into Blood?*"

St Greg. Nyssen. in Orat. Catec. C. 37. " I do therefore now rightly believe, that the Bread Sanctified by the Word of God is changed into the Body of God the Word. ---- And here likewise the Bread, as the Apostle says, is Sanctified by the Word of God and Prayer. Not so, that by being eaten it becomes the Body of the Word, but because it is suddenly changed into his Body by this Word *this is my Body*. ---- And this is effected by the Virtue of Benediction; by which the Nature of those Things which appear is transmuted into it."

St Chrysost. Hom. 83. in Matth. " The Things we propose are not done by human Power: He that wrought these Things at his last Supper is the Author of what is done here. We hold but the Place of Ministers, but he that Sanctifies and Changes them is Christ himself."

Saint Ambrose, *de his qui Mysteriis initiantur.* C. 9. If Christ by his Words was able to make something of nothing, shall he not be thought able to Change one Thing into another?"

St Jerom. Epist. ad Heliod. " God forbid that I should speak detractingly of those Men, [Bishops] who succeeding the Apostles in their Functions do make the Body of Christ with their sacred Mouth.

These are a small Part of the Testimonies of the Ancient Fathers both *Greek* and *Latin*, who have explain'd the *Doctrine of Transubstantiation* in as clear Terms, as any *Roman Catholick Divine* can now do. 'Tis therefore a Calumny to say, that it was imposed upon the Church by the *Lateran Council*, which was held above Seven Hundred Years after the Fathers quoted by me explain'd it in their Writings. The *Word* was new indeed, but the *Doctrine* is as Ancient as the Church of Christ. *Adamus Francisci* (Marg. Theol. pag. 256.) confesses that *Transubstantiation* enter'd early into the *Church*. And *Antonius de Adamo*, another Protestant Writer (*Anat. Miſſ.* pag. 36.) fairly owns, that he has not hitherto been able to know, when this *Opinion of the Real and Bodily being of Christ in the Sacrament* did begin; which, according to *St Austin's Maxim* against the *Donatists*, is owning in effect that it had its Beginning from Christ and his Apostles.

But how could *Transubstantiation* be coin'd into an Article of Faith in the *Lateran Council*, which was held *Anno 1215*. when all the World knows that *Berengarius* was the Author of a Heresy against it in the *11th Century*; and in that very Century was condemn'd by no less than Eleven National or Provincial Councils. The last whereof held at *Placentia Anno 1094.* defines, that the *Bread and Wine*, when they are consecrated upon the *Altar*, are truly and essentially chang'd into the *Body and Blood of our Lord*. Tom. 10. Conc. Lab. pag. 502. And in the *Roman Council Anno 1079*. *Berengarius* was obliged to make his Retraction in this Form. *I Berengarius with my Heart believe and with my Tongue confess, that the Bread and Wine, which are placed upon the Altar, are by the Mystery of holy Prayer and the Words of our Redeemer Substantially changed into the true and proper and Life-giving*

Flesh and Blood of our Lord Jesus-Christ. Both which are convincing Proofs, that Dr Cosen imposes upon his Reader in his *History of Transubstantiation*; when he tells us pag. 159. that it was invented about the Middle of the 12th Century, and confirm'd by no Ecclesiastical or Papal Decree before the Year 1215. unless he means the *Word* instead of the *Thing* signified by it, which is Trifling instead of Proving.

A R T. X I I.

The Adviser's System concerning the first Establishment of Popery shew'd to be most highly absurd.

To return once more to our friendly Adviser, I shall now take under Consideration his wonderful Contrivance to bring in Popery in the Dark. So that, if we believe him, it groped its Way into the universal Church without being perceived or opposed by any Body. Now here lies the Usefulness and Ingenuity of the Contrivance. Popery was certainly in Possession of the universal visible Church for many Hundred Years before the Reformation. The Fact is so unquestionable, that Impudence itself cannot deny it. For if it could, the Adviser would have been the readiest Man to do it.

But the Knot of the Difficulty is to give some rational Account, how it first got into Possession. For if it were allowed, that Popery had Possession of the Church from the very beginning of Christianity, the Reformed Churches would not have a Word to say for themselves. Or, if it were own'd, that it came in barefaced whilst all Mens Eyes were open to observe it; Papists would ask a Thousand troublesome Questions about it. As, by whom, how, where, and when it was brought in? Whether no Protestant Princes or

Bishops had zeal enough to oppose it? Or no Protestant Councils were call'd to condemn it? And the like. And unless these Questions were answer'd Categorically, and the Answers proved from Anchentick History, the matter would look but very scurvily in the Judgment of all wise Men.

Wherefore, to avoid splitting upon either of those Rocks, observe the Ingenuity of our friendly Adviser. For he has order'd Matters so cunningly, that (unless we will Question his Veracity) we must believe, that *Protestancy* was thrust out, and *Popery* let in, and the Faith of the Church turn'd topsy turvy without Opposition, Noise, or Trouble, or scarce any Body's being sensible of it. And to render the matter evident even to a Demonstration he tells us, that the whole Business was transacted *in the Dark*, and whilst the World was in a *profound Sleep*; for which he quotes this clear Text of Scripture; *the Tares were saw'd while Men slept.* Matth. 13. v. 25. So that we can suppose no less than that some strong *Soporiferous Draught* was given to all the *Bishops*, *Dæcitors*, and *Pastors* of the Church, which laid them all so fast asleep, threw whole Christendom into so deep a Lethargy, and in a Word produced such an *universal Ignorance and Stupidity* amongst all Degrees of Men, that they either could not distinguish Black from White, or, if they could, were unable to exert themselves in any Manner to oppose the *absurd and monstrous Doctrines*, that were imposed upon them. Nay and the Virtue of this powerful Enchantment lasted from the Year 900, till a few Years before the Reformation; all which time an *Egyptian Darkness* was spread over the whole Face of the Earth. And 'twas in the Time of this *universal Ignorance and Darkness*, that the Pope and his Agents play'd all their Pranks, establish'd *Popery* with the greatest Ease imaginable,

and cut out Work for the blessed Reformation that followed. And thus the Argument contain'd in the preceding Articles is answer'd with wet a Finger.

But truly there is scarce a Fable in *Ovid* to be compared with this wonderful *Metamorphosis* of the Church. That of *Ulysses* and his Companions chang'd into *Hogs* comes the nearest to it. And I think the friendly *Adviser* has committed an Oversight in not making use of this Authentick Piece to illustrate and adorn his ingenious System. For truly, *Ovidius Lib. 14. Metamorphoseos* would have made as beautiful a Figure in the Margin as the greatest Part of the Authors he has quoted.

However to be somewhat more serious than the Matter really deserves, I shall give a summary of it in his own Words. » It cannot be denied (says he) that from the time of the Decay of the Western Empire, and the Irruption of the Goths and Vandals into Europe, there began to be a great Decay of Learning, and Barbarism crept in by Degrees. And at length this Ignorance became so universal, that the study of the liberal Arts was generally laid aside. Yea such gross Folly possess'd the World, that Christians believed more absurd Things than Pagans gave Credit to. And that Age, which bred many of these Errors, is commonly call'd the obscure Age. »

[Here he quotes Baronius Anno 900. So that this is the Epoch from which the Time of Universal Darkness is to be dated.] He continues.

» This Age was wholly without Persons eminent for Wit or Learning. The very inferior Priests not being able to translate an Epistle into Latin: Which Egyptian Darkness continued in all the Western World till a few Years before the Reformation. »

I confess, Six Hundred Years of Egyptian Darkness

110 *Popery as Ancient as Christianity.* Art. 12.
was a fair Time for the Popes to play all their Tricks
of *Legerdemain*, and juggle all Mankind out of their
Senses. 'Tis very strange however, that in all this
Time there should not be one single Man of the
Learning and Zeal of *Martin Luther* to prevent so
great a Mischief.

» This gross Stupidity (says the Adviser) must needs
» make the World apt and easy to be abused with the
» most absurd and monstrous Doctrines: For Ignorance
» is the Mother of all Errors. This made Way for
» the politick Guides of Rome to impose such Opini-
» ons on the Church, as might best serve for their
» own Ends. *These Tares were sow'd while Men slept,*
» Matth. 13. v. 25. And there were many Circum-
» stances concurring in those unlucky Ages, which
» contributed to the Furthering of the *Roman De-*
» sign. The withdrawing of the Emperors into the
» East, and the first Decay of the Western Empire:
» Then the Destruction of the Eastern, and the De-
» solation of all the famous Oriental Churches, by
» the spreading Inundation of the Turks and Sar-
» cens. So that the Pope had neither Emperor nor Pa-
» triarch for a long Time to oppose him; the Miseries of
» all Christendom giving him Opportunity to make
» himself sole Governor of these Parts of the World. Sect.
» 3. pag. 46. &c.

This I think is Nonsense enough for one Time. But from the last Words of our friendly Adviser one would be apt to surmise, that from the loss of Constantinople till the Reformation the Popes had either massacred or deposed all the Christian Princes and Bishops in the West. For what else can the poor Man mean by his saying, *That the Pope made himself sole Governor of these Parts of the World?* Which, whether it be meant of his Temporal or Spiritual Power, is equally absurd. And as to what he says, *That the*

Art. 12. *Papery as Ancient as Christianity.* III

Pope for a long time had neither Emperor nor Patriarch to oppose him. 'tis notoriously known that since the Reign of Charlemain, who was crown'd Emperor in the 8th Century, the *West* has never been without Christian Emperors, not the *East* without its Patriarchs, even since the Turks became Masters of Constanti-nople. And therefore the Adviser either wrote contrary to his own Knowledge, or shew'd himself very ignorant in History.

To say nothing of his Blunder in *Chronology* concerning the first *Decay of the Western Empire*, which happen'd several Hundred Years before the Ages of pretended *Darkness*, let us briefly examine the System it self, and see whether there be any thing either like *Truth* or *Probability* in it. He tells us then that the *dark Times* began from the Year 900. and that this Age, viz. the 10th bred many of the *Papish Errors*. But how do's this agree with the *Book of Homilies* which says positively, that before the Reformation whole Christendom had been drown'd in abominable *Idolatry* for the space of Eight Hundred Years and more? For by good Computation this brings *Papery* two whole Centuries (and as much *More*, as you please) higher than the Time unluckily pitch'd upon by the Adviser. Nay the *Homilist* assures us, that the abominable *Idolatry* he speaks of (which in *Protestant Language* expresses very pathetically the whole Body of *Papistical Doctrines*) was spread over whole Christendom even some Time before the *Eighth Century*. So that to the great Disappointment of all the Popes of the 10th and following Centuries, there was nothing for 'em to do in all that *sedious time of Egyptian Darkness*, in which our friendly *Adviser* out of his Abundance of Charity has cut out so much good Employment to keep them out of Idleness. For if we give Credit to the *Homilist*, whose Authority will

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probably carry it, their Market was forestall'd, and
the whole Business compleated above Two Hundred
Years before they could come into Play.

I shall therefore leave the *Adviser* to Fight it out
as well as he can with the *Book of Homilies*. But he
has a more formidable Enemy to deal with. I mean
a whole Multitude of Authentick Writers bearing
Testimony, that *Popery* was establish'd in *England*
full Three Hundred Years before the 10th Century.
Venerable Bede, whose *Learning* and *Veracity* were
never call'd in Question, and who lived in the very
next Age after *England* had received the Christian
Faith, is one of the Writers I speak of. So that
whoever desires to be satisfied of the Truth of the
Fact I insist upon, needs but read his Ecclesiastical
History of *England* in the 3d Tome of his Works;
and he will find that the Religion call'd *Popery* was
planted in this Island by *St Austin* and his Compan-
ions, with a full Account of it's Growth and Esta-
blishment in the 7th Century.

Besides it is a known Truth, that the *Reformation*
made the first Change of Religion in *England* after
it's Conversion. The Consequence whereof is, that
as *England* knew no other Religion than *Popery* im-
mediately before the *Reformation*, so it received
that very Religion from *St Austin*. And this Saint,
who confirm'd the Doctrine he preach'd by unque-
stionable Miracles (which are related by *Holy Bede*)
taught no other than the Faith of the *universal Chris-*
tian Church at that Time. Which is a full Demon-
stration, that *Popery* was not beholden to the *Advi-*
sers Egyptian Darkness for it's Establishment in the
World; since that Darkness came at least Three
Hundred Years too late.

But 3ly, the *Adviser* has no less a Man than *Martin Luther* himself with the whole College of Reforming
Apostles

Apostles against him. For in the beginning of the Reformation their usual Language was, *what do we care for the Fathers?* And *Luther* was above all remarkable for it. *I care not a Rush* (says he) *if a Thousand Austins, or a Thousand Cyprians stood against me.* Tom. 2. Fol. 344. *Neither do I concern my self what Ambrose, Austin, or Councils say ----- I know their Opinions so well, that I have declared against them.* fol. 345. He speaks with the same Contempt of *St Jerome.* Whence it is evident, that he look'd upon all these Fathers as Teachers of *Papistical Doctrines,* and Enemies to the Reformation.

What Pity is it, that the friendly *Adviser* did not come Time enough into the World to tell *Martin Luther*, that his Rejecting the Fathers of the 4th and 5th Century would spoil the most ingenious System, that ever was invented to make *Popery* pass for a *Novelty* brought into the Church in *dark Ages* far distant from the Time of those Fathers! For if so great a Man as *Luther* stuck not to confess, that *Popery* was taught by the most eminent Saints and Doctors in the very *brightest* and *most learned* Ages of the Church, who will after that believe the *Adviser's Tale of a Tub*, that it came *sneaking* in many Hundred Years after, only by the Means of an *Universal Ignorance* and *Egyptian Darknesß*? And therefore the learned Mr *Napier*, of whom I have already spoken, is to be highly commended for his sincerity in owning that *Popery reign'd universally* in the very beginning of the 4th Century. For this is speaking like a true Disciple of the principal Apostle of the Reformation.

But, tho' there were none of these Facts to disprove the *Adviser's System*, it would be fully confuted by the very *Improbability* nay *moral Impossibility*,

of the principal Supposition, whereon it is grounded. viz. That an universal Ignorance and Stupidity, which he calls an Egyptian Darkness, reign'd in the World for the space of near Six Hundred Years. That in all this Time there were no Persons eminent either for Wit or Learning; and that this gave the politick Guides of Rome full Opportunity to impose such Opinions on the Church, as might best serve their own Ends, and made the World apt and easy to be abused with the most absurd and monstrous Doctrines.

This is the Adviser's Supposition to support his System express'd in his own Words. Which tho' malitious in the highest Degree, yet at the same Time is so very extravagant, that it moves my Pity rather than Anger. For we have here whole Christendom fairly divided into two Classes of Men, commonly known by the Honourable Titles of *Knaves* and *Fools*. The *Popes* with their *Ministers* and *Agents*, according to this charitable Supposition, were all *Knaves* void of *Religion*, *Honour*, and *Conscience*: And the rest of Christendom both *Lairy* and *Clergy* were all *Fools* and *Blockheads*, led by the Nose and abused with the most absurd and monstrous Doctrines. And all this lasted for the space of many Hundred Years.

A most stupendious Imagination, and only fit for the learned Inhabitants of *Morefields*! 'Tis true indeed, some Ages may produce Persons of a more superior Genius than others; and liberal Arts and Sciences may flourish more at one Time than another; because most Things have their *Ebbings* and *Flowings* in this sublunary World. But that *Ignorance* and *Stupidity* should become *universal* for many Hundred Years together, and the greatest Part of Mankind turn'd into *Mules* and *Asses*, ready saddled and bridled to be rid by the *Popes* just as they plea-

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sed, may pass indeed for a very dull Poetical Fiction, but never for a good Argument against Popery.

What! Were there neither Schools, nor Universities, nor Libraries in all the Time of this pretended universal Ignorance and Egyptian Darknesß! Did the Popes interdict all Wit and Learning under Pain of Excommunication! Or did Parents in Compliance with his Holiness renounce their natural Concern for their Children, and oblige them to spend their Youth in Idleness or Vice! For all this or something very like it must be supposed to give any Colour of Probability to the Adviser's System. All Schools must have been suppress'd, Universities abolish'd, Libraries destroy'd, and Wit and Learning made State-crimes against the Pope. Nay and there must have been an universal Reform made amongst the Bishops and Pastors of the Church by a positive Law, that none but Dunces and Blockheads should be duly qualified for holy Orders. And even this would not have fully answer'd the politicks Ends of Rome, unless we further suppose, that all the Princes of Europe had their Eyes put out, and Arms tied to render them incapable of Seeing or Opposing the absurd and monstrous Doctrines, wherewith they were abused by the politick Guides of Rome.

How miserably low must the Credit of a Cause be Sunk, when it stands in need of such Nonsense to support it? I confess, unless I had quoted the Adviser's own Words, it might have been reasonably Suspected, that I had trumped up a ridiculous Hypothesis of my own barely for the Pleasure to confute it. Let us but place it in a true Light, and consider the Extravagance and Weakness of it.

Popery was certainly in Possession of the universal

Church for many Hundred Years. Some Account then was to be given how it came to be establish'd. For since it is a thing without Example, that any Nation ever parted tamely with its Ancient Religion, if *Popery* was an intruder upon the Ancient Church, how could it find Means to establish itself *without Opposition*, whilst Men were in their *right Senses*? And if it met with Opposition, this would have caused *Disturbances* and *Schisms*, and these Disturbances would have been recorded by the *Writers* of the Times, in which they happen'd. Now here the Difficulty begins to pinch, because no History can be produced of any Disturbances or Schisms in the Church occasion'd by any Man's teaching the *discriminating Doctrines of Popery*; Whereas on the contrary there never was a Doctrine opposite to any Branch of *Popery* started in the Church, but it met with a vigorous Resistance in its very Birth and caused Disorders, which are related by Historians: As that of *Berengarius*, *Wyclif*, *John Hus*, the *Waldenses*, and others. In order therefore to make *Popery* (tho' pretended to be a Doctrine opposite to the Ancient Faith) come in without *Noise or Resistance*, our friendly *Adviser* has no other Expedient to bring about this wonderful Event than to Assert boldly, that Christendom was under a general Infatuation for many Hundred Years together, and so make *Popery* steal its Way into the Church *unperceived and unopposed* in the midst of a thick *Darkness* of universal *Ignorance and Stupidity*.

But the *thickest Darkness* cannot hide the Extravagance of this ridiculous Fable. There are Numberless historical Facts that give it the Lie. As first, the many learned *Universities*, that flourish'd in those very Ages of pretended *Darkness*. Amongst which that

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of Paris founded by Charlemain, and that of Oxford founded by K. Alfred were most famous. 2dly, The great number of Ecclesiastical Writers, whereof *Bellarmino de Scriptoribus Ecclesiasticis* reckons up between two and three Hundred in those very Ages; And many of these were as eminent both for Holiness and Learning as any of the ancient Writers. 3dly, Besides innumerable Provincial and National Synods, there were about ten general Councils held between the 9th and 16th Century; and some of them were more numerous than any that had been held before. Nor did they meet in Cellars under Ground like *Clippers* and *Coiners*, but in the face of the universal Church attentive to every Thing, that was transacted in those august Assemblies. Nay and the Histories of them are faithfully transmitted to us without any mention of the least Change made in the ancient Faith of the Church. 4thly, The long and warm Disputes between the Emperors and Popes concerning the Privilege of *Investitures*, which lasted some Ages, and shew that the Popes were not such arbitrary Lords and Masters, nor lead all Christendom by the Nose. And lastly, (To omit many more historical Facts for Brevity's sake) the Greek Schism, which began in the 9th Century, and continued in its full heat till the Council of Florence, An. 1437. During all which Time if the Popes had made any false Steps in point of Doctrine, the sharp-sighted Greeks, who were continually upon the Watch to lay hold of any Advantage against the Latins, would undoubtedly have reproach'd them with it: Since they even accused them of *shaving their Beards, eating Hogs Flesh*, and many other trivial Matters.

Now these are demonstrative Proofs, that Christendom was neither so stupidly Ignorant, as to be

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unable to discern absurd and monstrous Innovations from the ancient Doctrine, nor so sheepishly Passive as to submit tamely to any Yoke, the Popes should lay upon them. Whence I conclude, that since the *Advisers System* is a flat Contradiction both to History and common Sense, it can do no Prejudice to the Argument I have handled in the preceding Articles: Which, unless some better Answer be given to it, is a moral Demonstration, that no Christian Church teaching a Doctrine opposite to Popery ever appear'd in the World before it; and that, by consequence, the Church of Rome teaches no other than the ancient Faith of the Church; that is, the Faith taught by Christ and his Apostles: and is therefore the only Church, in which Salvation can be obtain'd.

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The SUPPLEMENT

77 Of A R T. III. pag. 24.

88 **W**hoever reads the bad Character I have given
97 of *Archbishop Cranmer* Art. 3. pag. 24. and
ent compares it with the high Elogiums given of him
07 by Dr *Burnet* in his *History of the English Reformation* (Particularly 1. Part. L. 2. pag. 127. 128. where
he sets forth his Candor, Disinterestednes, Humility and Repugnance to accept of the *Archbishoprick of Canterbury*; and 2. Part. L. 2. pag. 335. where he
represents him as a most *holy Saint and Martyr*)
whoever I say compares my Character of him with
the Elogiums heap'd upon him in that History,
must of necessity Judge that either Dr *Burnet* is a
meer Romancer, or that I am a foul Calumniator
in having blasted the memory of such a worthy
Prelate. It behoves me therefore to write something
in Vindication of what I have said of him, being
convinced in Conscience that I have advanced no-
thing but the naked Truth: and it is no small ad-
vantage to me that the *Doctor* himself has furnish'd
me with Arms to defend myself with. For tho' he
never had the Fame of a Man of the nicest Truth in
his Generation even among those of his own Party,
I may lawfully take all the Advantage I can of his
Testimony, when it makes against himself, and fa-
vours my Cause.

Now I find that amidst the many Panegyricks

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bestow'd upon the Doctors *holy Saint and Martyr* he has unwarily let slip from his Pen certain Facts relating to that Prelate, which I fear will utterly spoil his Canonization: nay I find him clearly convicted from them of four enormous Crimes. viz. first of *Incontinence*. 2ly, of *high Treason*. 3ly, of *Hypocrisy* and *Dissimulation in Religion*, and 4ly, of *Perjury*.

1. As to the Charge of *Incontinence*, it is set down as a Part of his Endictment at his trial, being there accused, that tho' he were both *Priest* and *Archbishop*, he had contrary to the ancient, known, and standing Laws of the Church been twice married, kept his *Wife secretly in King Henry's Time, and openly in King Edward's Reign*. To all which he pleaded *guilty*; and only answer'd, that he thought it was lawful for all Men to marry. 2. Part. L. 2. pag. 332. But with his good Leave what he varnish'd over with the plausible Name of *Marriage* was a sacrilegious whoredom in a *holy Archbishop*, (if the Church has any legislative Power) and had been always look'd upon as such for many Ages.

2. *Archbishop Cranmer's Guilt of high Treason against his lawful Sovereign Q. Mary* is acknowledg'd not only by Dr *Burnet* but all Historians. The Doctor writes thus of it.

” An Answer was written to Queen *Mary* sign'd
” by the ARCHBISHOP OF CANTERBURY,
” the Lord Chancellor, &c. letting her know that
” Queen *Jane* was now their Sovereign ----- That
” the Marriage between her Father and Mother was
” dissolved, and she had been declared illegitimated
” and uninheritable to the Crown. They therefore
” required her to give over her Pretences. And not
” disturb the Government; and promised her if she

shew'd herself obedient she should find them all « ready to do her any Service , which in Duty they « could. 2. Part. L. 2. pag. 235. «

Again he writes thus , *ibid.* pag. 257. On the 3d « Nov. *Archbishop Cranmer* , Lord *Guilford* , *Dudley* , « &c. were brought to their Trial. These all con- « fess'd their Endictments. *Cranmer* submitted him- « self to the Queens Mercy , &c. He was therefore guilty of high *Treason* by his own Confession.

3. His *Hypocrisy* and *Dissimulation* in *Religion* during the whole Reign of King *Henry* is a Point of History so notoriously known , that Doctor *Burnet* must have had a Face of Brass to write of him as he do's 2. Part. L. 2. pag. 335. That he was a *Man of great Candor* , who never *dissembled his Opinion* : unless a Man's being a *Lutheran* in his Heart , and a *Papist* in his outward Practice , and that for many Years together be no *Dissimulation*. For 'tis an uncontested Fact that till the Death of *Henry VIII*. he conform'd entirely to the Manner of *publick Worship* used in the *Church of Rome* ; said Mass , and pray'd for the Souls departed as other Priests ; perform'd all *Episcopal Functions* as other Catholick Bishops did ; profess'd and preach'd the *Roman Catholick Faith* like others , and in a *Word* , appear'd a zealous *Catholick* in all his *Words* and *Actions* ; and it behoved him highly so to do ; for his Life was at Stake , if he had done otherwise ; since all the *World* knows how inexorable *Henry VIII*. was upon the Point of Religion. But was *Cranmer's* Belief in all this Time of a Piece with his Practice , or his Heart confor- mable to his Actions ? If not , Dr *Burnet* is a shame- ful Falsifier of History , and his holy *Saint* and *Mar- tyr* stands justly branded with the Infamous Charac- ter of an *Hypocrite* and *Dissembler* of his *Religion*.

Now I shall endeavour to shew that his having been insincere in the Religion he profess'd during the whole Reign of *Henry VIII.* is not only highly probable from undeniable Circumstances, but morally certain from positive Facts related by the *Doctor* himself.

I prove it thus, because nothing is more common than to see Persons of all States and Conditions dissemble their Religion, when there are strong motives of *Interest* or *Fear* to induce them to it, and a sure mark of their Dissimulation is their changing their Religion, as soon as the Occasion of their *Fear* is removed, or their *Interest* changes. This is so undeniable a Truth, that there are Millions of Examples of it. But that a learned Archbishop, and Primate of a National Church, whom we must suppose to have for many Years, nay during his whole Life sincerely believed and profess'd without Dissimulation the Catholick Faith, that such a one, I say, should on a sudden change his former Sentiments and pass over to another Religion, nay become an Eminent Apostle of it without any apparent Motive of *Hope* or *Fear* to induce him to such a change is as highly improbable as a Thing can possibly be.

Now let us but make the Application of this to Archbishop *Cranmer*, and we shall soon see what Judgment we ought rationally to make of his Sincerity or Dissimulation in Religion during the Life of *Henry VIII.* That he appear'd all that Time to be a true and sincere *Papist* in all Points of *Catholick Faith* (excepting that of the *Pope's Supremacy*, which was then thrown out of Doors) is beyond all Dispute; but the Question is whether he was sincere in the other Points, and there appears the strongest Presumption against it, viz. his sudden and

entire Change immediately upon King *Henry's* Death, which renders it more than meerly probable that he had till then conform'd not upon a Conviction of Conscience that the Religion he then profess'd and practised was the true one, but upon other Considerations, which he thought deserved very well a few Year's Dissimulation: and indeed he had the strongest human Motives possible to draw a Man into that Weakness. For he was in Possession of the highest Ecclesiastical Dignity in the Nation and highest favour of his Prince, which Men of this World are always unwilling to part with, and they could not possibly be secured without his conforming in all Things to the Religion of his Prince. Nay he had no other Prospect before him than that of utter Ruine and certain Death, unless he took that Course. Which shews plainly, that (whatever Religion he was of) he had two powerful Motives to counterfeit the *Papist* during the King's Life, to wit, *Interest* and *Safety* and tho this alone be not a full Proof of his Dissimulation, yet being join'd with the other Circumstance of his appearing a barefaced *Protestant* as soon as these Motives ceased by the King's Death, and turning immediately upon it the *Protectors* chief Tool in pushing on the pretended Reformation, amounts to a full Evidence against him, and leaves no Room to doubt but that this sudden change was only a throwing off the Mask as soon as he could do it safely; that what he profess'd publickly when *Henry* was dead, he had believed but dissembled whilst he was alive, and so had play'd the notorious Hypocrite for many Years together.

But let us hear *Cranmer* himself give Testimony for the Truth. I. Part. L. 2. pag. 128. where spea-

king of the Oath of Obedience he was to take to the Pope at his Consecration he express'd a scruple to do it, and gave this Reason for it, because (said he) *the Obligation which that Oath would bring upon me would bind me up from doing my Duty both to God, the King, and the Church*: and at his Trial he answer'd *Brooks*; that *the Bishops of Rome not only set up Pretensions to the Power of Princes, but they had also made Laws CONTRARY TO THOSE MADE BY GOD*: *Instancing in the Worship of an Unknown Tongue, and the Denying the Chalice to the People, &c.* Now this was equivalently the very same he had said before, to wit, that *his Oath would bind him up from his Duty to God*. He therefore believed even then, that is, even when he was just entring upon his Bishoprick, that the *Church of Rome* held and taught many Things *contrary to the Law of God*; as *Worshipping in an unknown tongue, and taking away the Cup from the Laity*; yet he himself practised afterwards all these things for above 13 Years together tho he believed them to be *contrary to the Law of God*. And was he not then a Hypocrite, and Dissembler of his Religion?

Now let us see what Dr *Burnet* writes of him just before he was nominated *Archbishop*. He tells us, that when the King sent for Dr *Cranmer* to be Bishop, he was then negotiating this Business (the Divorce) among the learned Men of *Germany*, and lived there in great Familiarity with the *Lutherans*, particularly with *Osiander*, whose Niece he there married. I. Part. pag. 92. and 128. Nay that he had been addicted to *Luther's Doctrine* before he went into *Germany*, when he was Doctor of the University of *Cambridge*. For speaking of the Difficulty the King, tho never so arbitrary, met with from that Univer-

sity before he could get it's Subscription to the Unlawfulness of his first Marriage he writes thus; *the most reasonable Account I can give of it is that at this Time there were many in the Universities, particularly at Cambridge, who were addicted to Luther's Doctrine, and of these Cranmer was look'd upon as the most learned.* 1. Part. pag. 92. And what is this but calling him a *Dissembling Lutheran*, only in softer Terms?

It remains now only to say something concerning his *Perjury*, which is the last Part of my Charge against him. Dr Burnet has furnish'd me with two unanswerable Instances of it. First, his taking a solemn Oath of Obedience to the *Pope* in Order to obtain his Bulls, which Oath he never intended to keep and broke effectually as soon as he had got them. I shall here transcribe it *Word for Word* as it is set down in *Burnet's History 1. Part.* pag. 123. For that which is now tender'd to Bishops is wholly different from it.

I N. N. from this Hour forward shall be faithful and obedient to Saint Peter, and to the holy Church of *Rome*, and to My Lord the Pope and his Successors canonically entering. I shall not be of Counsel nor Consent that they shall lose either Life or Member, or shall be taken or suffer any Violence or any Wrong by any Means. Their Counsel to me credited by them, their Messengers or Letters I shall not willingly discover to any Person. The *Papacy of Rome*, the Rules of the holy Fathers, and the Legality of St Peter I shall help, and maintain and defend against all Men. The Legate of the Apostolical See going and coming I shall honourably treat. The Rights, Honours, Priviledges, Authorities of the *Church of Rome* and the Pope and his Successors I shall cause

» to be conserved, defended, augmented and pro-
 » moted. I shall not be in Councils, Treaty, or
 » any Act, in the which any Thing shall be ima-
 » gined against him or the *Church of Rom:*, their
 » Rights, Seats, Honours, or Powers; and if I
 » know any such to be moved or compass'd I
 » shall resist it to my Power; and as soon as I can
 » I shall advertise him, or such as may give him
 » knowledge. The Rules of the holy Fathers, the
 » Decrees, Ordinances, Sentences, Dispositions,
 » Reservations, Provisions, and Commandements
 » Apostolick to my Power I shall keep, and cause
 » to be kept of others. Hereticks, Schismaticks,
 » and Rebels to our holy Father and his Successors
 » I shall resist and persecute to my Power. I shall
 » come to the Synod when I am call'd, except I be
 » letted by a canonical Impediment. The Thre-
 » sholds of the Apostles I shall visit yearly perso-
 » nally or by my Deputy. I shall not alienate or
 » sell any Possessions without the Popes Consent.
 » So God help me and the holy Evangelists. 1. Part.
 » pag. 123.

This was the Oath of Fidelity Cranmer took, when he actually design'd to separate himself from the Pope's Communion, strip him of his spiritual Supremacy in *England*, and bestow it on the King.

But I cannot but here admire Dr Burnet's admirable Skill in Apologizing for this barefaced Act of *Perjury*, and bringing off his *holy Saint and Martyr* by contriving before he took the Oath his *Making a Solemn Protestation that he did not intend thereby to restrain himself from any Thing that he was bound to either by his Duty to God, the King, or his Country; and he renounced every Thing in it that was contrary to any of those Things.* 1. Part. L. 2. pag. 129. But if this will excuse

excuse a Man from the Guilt of *Perjury*, he must be stark Mad that ever becomes guilty of it : for with the Help of this juggle, let an Oath be never so unlawful or wicked, he need but make a *Protestation* publickly or in his Heart to God, that he never intends to keep it and all is well. Most noble Casuistry ! To call God solemnly to Witness that we will do such or such a Thing, and protest with the same Breath that we intend to do nothing of it !

If any one asks whether B. *Cranmer's* Oath to the Pope obliged him then to act contrary to what he thought his Duty to God, his King or Country ? I answer no : for an unlawful Oath obliges to nothing but Repentance, and if he thought the Oath tender'd to him was an unlawful one he ought to have refused it.

But the Truth of the Matter is, that *Cranmer* had not so great a Repugnance to an Archbishoprik, as Dr *Burnet* has most ridiculously represented him, since he would rather strain a Point of Conscience, nay even purchace it with a *Perjury* than not have it.

But he has left us on Record another Instance of *Cranmer's* Perjury when being under Sentence of Condemnation he was prevail'd upon by the Fear of Death and Hopes of Pardon to abjure *Protestancy* twice in a solemn Manner, and then again to retract his double Abjuration ; which has left a foul Stain upon his Memory even amongst his best Friends, in Spite of all the fine Glosses the Doctor his Apologist has endeavour'd to colour it over with. But let us hear him speak himself upon the Matter.

In Conclusion, says he, as Saint Peter himself

» had with Curses denied his Saviour ; so he who
 » had resisted now almost three Years was at last
 » overcome ; and human infirmity , the Fear of
 » Death and the Hopes that were given him pre-
 » vail'd with him to set his Hand to a Paper re-
 » nouncing all the Errors of *Luther* and *Zuinglius* ;
 » acknowledging the *Pope's Supremacy*, the *corporal*
 » *Presence in the Eucharist*, *Purgatory*, *Prayers for de-*
 » *parted Souls*, the *Invocation of Saints*. To which was
 » added his being sorry for his former Errors , and
 » concluded exhorting all that had been deceived
 » by his Example or Doctrine to the Unity of the
 » Church , and protesting that he had sign'd it wil-
 » lingly only for the Discharge of his Conscience.
 » 2. Part. L. 2. pag. 333. ---- When the 2d Order
 » was sent down to execute the Former , he was
 » dealt with to renew his Subscription , and then to
 » write the whole over again , which he also did ;
 » all this Time being under some small Hopes of
 » Life. *Ibid.* pag. 334.

It seems then that some very small hopes of Life sufficed to make this *holy Saint* and *Martyr* persist in his *Perjury* and *Dissimulation*. But (to make Amends for it) when there was not the least Glimpse of Hope left , and dissembling could render him no farther Service , Dr *Burnet* assures us he was most heartily sorry for what he had done ; in so much that when he was tied to the Stake , and the Fire Kindling , he stretch'd forth his right Hand to the Flame never moving it till it was burnt away ; which was consumed before the Fire reach'd his Body sometimes saying , THAT UNWORTHY HAND. *Ibid.* pag. 335.

This Story is pretty indeed , but somewhat Sa-
 vouring of a Romance ; nor have I Faith enough
 to believe that a Criminal tied fast to the Stake in

Order to be burnt alive has so much the Liberty of his Hands allow'd him as to be able to stretch them so far forward from his Body; that the Flames shall consume the one without touching the other.

But let that be as it will, our noble Historian, to shew the Innocence of his *holy Martyr*, is likewise pleased to tell us (but his Word is not Gospel) that when his *Body* was quite consumed, his *Heart* was found entire among the Ashes; whence he concludes, *that his Heart had continued true tho his Hand had err'd*; and *that if this had happen'd in our Church, we should have made a miracle of it*. Ibid. Very right, we should so without all Dispute. Nay the Doctor needs go no further than my ownself, for I will maintain it against any Man of common Sense, that it either was a *Miracle*, if it truly happen'd, or is a mere Tale of a Tub invented by some Historian of as mean a Reputation for his Veracity as the Doctor himself, and since he declares that *Protestants* will not own it to be a *Miracle*, I conclude against him that it is a most impudent Falsehood, because if it was no *Miracle*, it had no *supernatural Cause*: and I desire the Doctor to let me know, what *natural Cause* can hinder the same Fire, that has consumed the *whole Body* to Ashes, from consuming likewise the *Heart*; or whether an Effect can be produced without any Cause either *natural* or *supernatural* for it.

But the Doctors concluding from it, *that Cranmer's Heart had continued true tho the Hand had err'd* is a Piece of Nonsense unpardonable in a *Divine*. For is it the *Heart* or *Hand* that is criminal in the Sight of God? Surely the *Heart*; and therefore if either of the two were to be spared by the Fire, the

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Hand as being the less criminal deserved that Favour preferably to the Heart.

I add that unless Dr Burner himself intended to have it regarded as a *Miracle or divine Testimony* of Cranmer's Innocence, he is the meanest trifler, that ever put Pen to Paper; for if that was not his End how could he possibly conclude from it *that his Heart was innocent?* So that it is a manifest Blunder to draw this Conclusion from it, and yet deny it to be a *Miracle*, and the plain Truth of the Matter is, that it is a mere old Wife's Story.

I now leave the Reader to judge from the Facts I have clearly proved in this Supplement against Archbishop Cranmer, whether I have any Ways wrong'd him in the Character given of him Art. 3. I think I may safely say no reasonable Man will do me that Injustice.



